



# DAKṢA-SMR̥TI

*Introduction, Critical edition,  
Translation and Appendices  
by Irma Piovano*

*Foreword  
by Oscar Botto*

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CORPUS JURIS SANSKRITICUM  
Volume I

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Sanskrit Series on Social and Religious Law  
edited by Oscar Botto

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## CORPUS JURIS SANSCRITICUM

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Sanskrit Series on Social and Religious Law  
edited by Oscar Botto

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Nel licenziare alla stampa l'edizione del primo volume del *Corpus Juris Sanscriticum* che abbiamo voluto affidare alla severa e ben nota competenza e sensibilità di Irma Piovano, non possiamo che accompagnare la silloge giuridica di Dakṣa con l'augurio che essa e tutti volumi del Corpus possano essere accolti in modo favorevole e mantenere “*ad multos annos*” la loro validità scientifica.

*Oscar Botto*

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**OSCAR BOTTO**

## II "CORPUS JURIS SANSCRITICUM"

La trattistica giuridica, intesa come insieme di norme che afferiscono al Diritto privato – mentre a quello pubblico fanno capo soprattutto le leggi inerenti la sfera politica dell'arte di governo – costituisce uno dei generi letterari più rappresentativi dello spirito indiano.

La bibliografia su questo tema, sviluppatasi lungo un arco cronologico che dal IX-V sec. a.C. giunge fino al XVIII sec. d.C., è veramente cospicua. Nella sua monumentale ed encyclopedica *History of Dharmasāstra [Ancient and medieval religious and civil Law in India]*, P.V. Kane<sup>1</sup> fa il nome di circa 1500 giuristi e annovera alcune migliaia di testi, in parte editi, in parte inediti, talvolta incompleti o addirittura di consistenza frammentaria. Si tratta di un materiale importante – radicato in antichissimi presupposti religiosi – le cui caratteristiche peculiari ne fanno più una costruzione giuridica di tipo prescrittivo che una somma di regole che si richiamino alla normativa del diritto positivo.

D'altra parte, l'intervento di commentatori, che assumono la posizione di esegeti piuttosto che quella di teorici, non sempre vale a chiarire la nozione stessa del "diritto", né a definire esattamente il ruolo svolto, nella fissazione della legge, dalla normativa cogente e da quella precettiva e consuetudinaria, le quali spesso paiono interferire fra di loro e sovrapporsi a vicenda.

La bibliografia moderna, nata come esegesi ai testi, o sollecitata dalla necessità di mettere ordine in un materiale tanto vasto e di proporre una sistemazione organica di tutta la materia giuridica, è importante ed ha evidenziato l'ampiezza, il crescente rigore e la scientificità di tali indagini i cui risultati appaiono sempre più suggestivi e documentati dal largo numero dei contributi scientifici che ne offrono chiara testimonianza.

Tra tanti contributi vogliamo ricordare almeno quelli che si segna-

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1. La *History of Dharmasāstra* di P.V.Kane (I Ed., Poona, Bhandarkar Oriental Research Institute, 1930-1962, Government Oriental Series, Class B, no. 6, 5 vols in 7 parts; II Ed. [revised and enlarged], Poona, ibidem, 1968-77, 5 vols., in 8 parts) costituisce, fra tutte, la più documentata e quasi esaustiva esposizione della materia giuridica nell'India antica.

lano per la profondità della loro dottrina e per una più penetrante e matura partecipazione al tema trattato<sup>2</sup>.

Nella scala gerarchica che si stabilisce all'interno dei "tre fini dell'esistenza umana" (*trivarga*), il "dovere religioso e morale", il "dharma", in quanto norma costante che trascende la volontà dei singoli e che si impone come legge ineludibile, occupa senza dubbio il posto preminente: salve restando, ovviamente, le eccezioni che per evidenti motivi troviamo accreditate presso i politici. Il valore semantico del termine *dharma* è estremamente complesso e sembra andare al di là dei confini del tempo. L'etimo si richiama alla radice *dhṛ* che vuol dire "sostenere, mantenere, preservare", e *dharma* assume a poco a poco il significato di "ciò che è stabilito e che permane stabile", "che non è soggetto ad alterazione alcuna", e quindi quello di "statuto", di "decreto".

2. Tali sono, senza dubbio, le seguenti: ISWAR CHANDRA VIDYASAGAR, *Marriage of Hindu widows*, Calcutta, Sanskrit Press, 1856; *The law of inheritance as in the Viramitrodaya of Mitra Miśra*, tr. by GO. SARKAR ŚASTRI, Calcutta, Thacker, Spink and Co., 1879; SHAMA CHURUN SIRCAR, *Vyavasthachandrikā, a digest of Hindu law, as current in all the provinces of India, except Bengal proper*, Calcutta, The author, 1878-80; J. JOLLY, *Recht und Sitte*, Strasbourg, 1896 (engl. tr.); *Law and Custom*, Calcutta, 1928, repr. Varanasi-Delhi, 1975; G. MAZZARELLA, *Etnologia analitica dell'antico diritto indiano*, 16 voll., Catania, 1913-1938; N. C. SENGUPTA, *Sources of Law and Society in Ancient India*, Calcutta, 1914; *Yājñavalkyasmṛti, with the commentary of Vijnāneśvara, called the Mitāksarā and notes from the gloss of Bālambhatta. Book I: The Āchāra adhyā*. Translated by SRISA CHANDRA VIDYĀRNAVA, Allahabad, Pāṇini Office, 1918; J. T. GHARPURE, *Sāpindya, or The law of Sāpinda relationship: being the collection of two treatises on sāpindya, and relevant extracts from authoritative works*, Bombay, Office of the Collection of Hindu Law Texts, 1943; *The Smṛtichandrikā Vyavahāra kāṇḍa by Devanabhātta* (13th cent.), an English translation with notes, by J. T. GHARPURE, Bombay, Office of the Collection of Hindu Law Texts, 1946-48; Sir J. C. RANKIN, *Background to Indian Law*, Cambridge, 1946; E. VARADHACARYAR, *The Hindu Judicial System*, Lucknow, 1946; *Yājñavalkyasmṛti of Yogiśvara Yājñavalkya, with the commentary Mitāksarā of Vijnāneśvara*, notes, variants, readings etc., edited with notes etc. by NARAYAN RAM ACHARYA, Bombay, Nirnaya Sagar Press, 1949; K. V. RANGASWAMI AIYANGAR, *Some Aspects of Hindu View of Life according to Dharmasāstra*, Baroda, 1952; A. S. ALTEKAR, *Sources of Hindu Dharma*, Sholapur, 1952; N. C. SENGUPTA, *Evolution of Ancient Indian Law*, Calcutta, 1953; J. D. M. DERRETT, *Hindu Law, Past and Present*, Calcutta, 1957; U. C. SARKAR, *Epochs in Indian Legal History*, Hoshiarpur, 1958; SUDHAKAR CHATTOPADHYAY, *Social Life in Ancient India*, Calcutta, 1965; L. STERNBACH, *Juridical Studies in Ancient Indian Law* (2 voll.), Delhi, 1965-67; R. LINGAT, *Les Sources du Droit dans le Système traditionnel de l'Inde*, Paris-La Haye, 1967; *The Dharmasāstra: or the Hindu law codes: a literal prose*, English translation by MANMATHA NATH DUTT, Varanasi, Chaukhamba Amarabharati Prakashan, 1977; R. NAGASWAMI, *Studies in ancient Tamil law*

In verità, il più antico concetto di "legge" che si incontri nel *Rgveda* è espresso con il vocabolo *rta* il quale denota la suprema legge trascendentale, l'ordine cosmico che presiede all'equilibrio dell'universo, l'ordine divino che regola la vita terrena, lo svolgimento regolare del sacrificio e poi l'ordine morale tutelato da Varuṇa. In quest'ultima accezione il termine *rta* si trova più tardi sostituito dalla voce *dharma*, che passando attraverso successive fasi si evolve e si caratterizza concretandosi progressivamente fino ad assumere il significato di "privilegi", di "doveri", di "obblighi" che competono ad un uomo in quanto è membro della comunità aryā, appartiene a una determinata casta, è legato a un preciso stadio della sua esistenza. In tale caso, l'evoluzione è dunque giunta al suo compimento: il *dharma* è divenuto l'insieme dei diritti e dei doveri degli uomini, è la Legge che abbraccia il diritto civile e penale, è l'insieme delle regole mediante le quali esso si espli-

and society, Madras, Institute of Epigraphy, State Dept. of Archaeology, Govt. of Tamilnadu, 1978; *The Divyatattva of Raghuṇandana Bhattacharya, ordeals in classical Hindu law*, critically edited with English translation by RICHARD W. LARIVIÈRE, New Delhi, Manohar, 1981; *Vāsisthadharmasūtra: aphorisms on the sacred law of the Aryas*, by ALOIS ANTON FÜHRER, Delhi, Indological Book House, 1983; R. RAGOONATH ROW, *Hindu law on marriage – Vivāhasaṃvidhāna Hindudharmasāstrābhīprāyah*, introduction by Lallanji Gopal, Varanasi, Krishnadas Academy, 1986; VIJAY KUMAR GUPTA, *Kautilyan jurisprudence*, Delhi, B. D. Gupta, 1987; *Dharmaśāstra in contemporary times*, chief-editor SUDESH NARANG, co-editors URMI B. GUPTA, URMILA RUSTAGI, Delhi, Nag Publishers, 1988; *Nāradasmṛti. The Institute of Nārada: the text and a comparative study of the text with the texts of Manu, Yājñavalkya, Bṛhaspati, Kātyāyana, the Arthaśāstra of Kautilya and the Nāradīyamanusamhitā*, edited by HERAMBCHAITEREE SASTRI, Calcutta, Sanskrit College, 1988-1989; *The Nāradasmṛti, critically edited with an introduction, annotated translation and appendices* by RICHARD W. LARIVIÈRE, Philadelphia, Dept. of South Asia Regional Studies, University of Pennsylvania, 1989; S. G. MOGHE, *Studies in the Dharmasāstra*, Delhi, Ajanta Publications, 1991; RAMNIKA JALALI, *Indian women in the Smṛties*, Jammu, Vinod Publishers & Distributors, 1994; CHANDRAMOULI S. NAIKAR *The Mṛcchakatikam and the Indian laws*, Dharwad (Karnataka), Medha Publishers, 1994; SATYA PAL NARANG, *Juridical studies in Kālidāsa*, New Delhi, Rashtriya Sanskrit Sansthān, 1996; *Yājñavalkyasmṛti, Yogiśvarayājñavalkya; vyākhyātāv Ke. Vāsudevan Unni*; Kolikkot, Arjun Books, 1996; MUKUND LALJI WADEKAR, *Devalasmṛti reconstruction and critical study*, Delhi, Koshal Book Depot, 1996/97; KANE PANDURANGA VAMANA, *Contribution to Dharmasāstra literature*, compiled and edited by S. G. MOGHE, New Delhi, D. K. Printworld, 1997; K. B. ARCHAK, (ed.), *Manusmṛti and woman: a collection of research papers*, Dharwad, Sruti Geeta Prakashana, 1998; USHA GUPTA *Yājñavalkyasmṛti kāsamikshātmaka adhyayana*, Dilli, Istarna Buka Linkarsa, 1998; GIAN DEVI GUPTA, *Word index to Manusmṛti*, Delhi, Nirmal Publications, 1999; *Jimutavāhana's dayabhaga: a twelfth century Sanskrit text on inheritance in Hindu law*, edited and translated with an introduction and notes by LUDO ROCHER, New York, Oxford University Press, 2001.

ca, è la giustizia e la sua amministrazione. Il *dharma*, si legge nelle *Upaniṣad*, è “il re dei re”, non conosce nulla al di sopra di sé e lo stesso Kauṭilya, pur seguendo una concezione empirica della Legge, riconosce che il *dharma* è legge pratica e legge morale ad un tempo, è la verità eterna che domina sulla terra.

La tradizione sostiene che il *dharma* ha origine divina, conferendo con ciò dignità altissima alla giustizia e alla sua attuazione pratica. La distinzione fra il *dharma* e l'*adharma*, tra i principi del giusto e dell'ingiusto – si legge nel primo libro del codice di Manu – risale al Signore eterno, al dio che esiste di per se stesso, a Brahmā, che al bene e al male riservò premi e castighi giustamente e assolutamente corrispondenti e irremebili. Posta in questi termini, come un dato di fatto che praticamente esiste da sempre, la legge viene ad assumere astrattamente una natura divina nella misura stessa in cui è il principio che genera conseguenze irrevocabili. La natura di tali conseguenze resta tuttavia determinata dall'uomo, che è arbitro responsabile della sua esistenza, in quanto mette in moto contemporaneamente “una giustizia immediata e terrena e un'altra che lo ripagherà nelle esistenze future dei meriti e dei demeriti legati alle azioni da lui liberamente compiute”.

Il fondamento divino e religioso delle istituzioni giuridiche indiane si rivela nello stesso ordine progressivo secondo cui i vari codici elencano le fonti del *dharma*, le quali sono, nella loro enumerazione, la *Śruti*, la *Smṛti*, la condotta degli uomini virtuosi, la *Pariṣad*, il re<sup>3</sup>.

La *Smṛti*, ossia la “memoria”, raccoglie il complesso delle tradizioni del corpo del giure, è essenzialmente dovuta all’opera dell'uomo, e nelle fasi più recenti della letteratura giuridica assume significato preciso e peculiare di *dharmaśāstra*, cioè di “codice di leggi”.

L'inadeguatezza che presentano alcune antiche prescrizioni ingiunitive (*vidhi*) e proibitive (*nिषेधा*) e la necessità di ovviare a innegabili divergenze tra gli schemi di una teoria rigida, limitata da una parte a una pratica che doveva tener conto di una casistica in via di aumento e dall'altra da progressivi e inevitabili processi evolutivi della società,

3. A questo riguardo cf. O. BOTTO, “L'antico diritto indiano: fondamenti e metodi”, in *Letterature comparate. Problemi e metodo. Studi in onore di E. Paratore*, Bologna 1981, vol. I, p. 23 e segg. - rist. in *Scritti scelti di Oscar Botto*, a cura di Mariangela D'Onza Chiodo, Emanuela Panattoni, Stefano Piano, Torino, Promolibri, 1993, pp. 271-288.

sono le basi dell'ineludibile processo che portò alla costituzione sempre più adeguata e sistematica dei vari codici di leggi (*Smṛti*). Questi, dalla loro primitiva posizione di sudditanza “coatta” rispetto alla *Śruti*, passano, in successive tappe cronologiche, a posizioni di sempre maggiore puntualizzazione e indipendenza in tema di legittimità giuridica e statutaria: tali le opinioni di Manu, che riconosce la *Śruti* e la *Smṛti* come autorità paritarie, o quelle di Kullūka e Kumārilasvāmī, i quali accettano tale principio precisando che l'eventuale posizione conflittuale fra *Śruti* e *Smṛti* è da ritenersi come caso tipico di un *vikalpa*, cioè di una “alternativa” che non riesce a liberarsi dalla sua implicita natura di *quaestio adhuc sub judice*.

I rischi derivanti dal principio della opinabilità appaiono comunque vanificati, almeno teoricamente, dalla inoppugnabilità cogente, implicita nell'enunciato *iti ca smṛtyate*, secondo il quale nella decisione ultima, in presenza di un assunto *chiaramente* sancito da una *Smṛti*, non possono più sussistere dubbi, né si possono più avanzare soluzioni alternative o compromissorie.

In maniera ancora più esplicita – e il principio giuridico assunto non ci risulta per nulla sorprendente in quanto ci troviamo già nel XVII secolo – Lakṣmaṇaḥaṭṭa, autore di un trattato specifico denominato *Ācārasāra*, asserisce che il caso di un diretto contrasto con le prescrizioni della *Śruti* non può in alcun modo invalidare le norme sancite dalla *Smṛti*. Posto il problema in questi termini non sorprende affatto si incontrino casi nei quali la *Smṛti* afferma apertamente la propria superiorità sulla *Śruti*, in quanto rappresenta, come abbiamo detto, un più elastico e razionale adattamento alle nuove abitudini di vita attestatesi nella società: al pur profondo e genuino rispetto per il passato si accoppia così una viva e piena valorizzazione delle necessità del presente “in movimento”.

Ma all'interno stesso del “corpo giuridico tradizionale” l'evoluzione è inarrestabile, e nel corso del tempo, quanto più pronunciato si va facendo il divario fra la “lettera” della *Smṛti* e i costumi prevalenti, si impone la necessità di codificare i mutamenti progressivi via via attuantesi nelle usanze, nelle istituzioni e nei rapporti sociali. “L'opinione espressa da alcuni scrittori europei, come Henry Maine, in merito alla staticità della legge hindu, sorda a qualsiasi processo evolutivo, e il radicato convincimento ortodosso che la struttura sociale indiana è rimasta quale era ai tempi di Manu e Yājñavalkya non sono

accettabili se non per quanto concerne alcuni aspetti del problema, certo i più formali<sup>4</sup>. In realtà, ferma restando la prassi consuetudinaria, il progressivo adeguamento della normativa alle usanze attestate nella società è stato affidato all'opera interpretativa della vecchia legge, modificata nella sua sostanza, per analogie o per eccezioni raccolte in nuove *Smṛti*, in commentari, in digesti compilati in epoche diverse.

Alle interpretazioni delle leggi si riconobbe per un certo tempo un valore meramente soggettivo: ufficialmente l'autorità delle *Smṛti* non poteva in alcun caso essere intaccata da glosse e da commentari, anche se intesi a chiarirne e ad "attualizzarne" il significato. Ma in realtà, commentatori ed estensori di digesti modificarono gradualmente, estesero<sup>5</sup>, o limitarono il dettato della legge e spesso finirono col sovrapporsi allo spirito originale delle *Smṛti*. Si fecero quindi strada le sottigliezze e i cavilli giuridici. L'esigenza di integrare i codici preesistenti è sentita e affiora in numerosi casi che rappresentano la naturale evoluzione dello spirito della Legge la quale, tuttavia, per la sua stessa intrinseca validità, non dovrà né potrà mai trovarsi in una posizione antistorica. Tali i casi della *Kātyāyana Smṛti*, compilata come un supplemento al *Gṛhyasūtra* di Gobhila, le cui prescrizioni erano apparse oscure e insufficienti, e della *Devalasmṛti*, scritta per sistemare giuridicamente una nuova casistica non contemplata nelle più antiche *Smṛti*. Emblematici, tuttavia, i problemi derivanti da conversioni religiose che affiorarono soltanto dopo la conquista musulmana del Sindh: è evidente, ad esempio, che le più antiche fonti giuridiche non potevano aver detto nulla di denigratorio o di lesivo in merito al nuovo rapporto giuridico che si veniva ad instaurare tra una persona convertita per forza o per inganno e il resto della società.

Col passare del tempo vennero compilate progressivamente centinaia di *Smṛti*: il Kane – come abbiamo già sottolineato – nella sua *History of Dharmasāstra*, raccoglie un elenco di alcune migliaia di testi giuridici, fra codici, commentari e digesti. Senza dire che un numero grandissimo di commi è riportato anonimamente in digesti e commentari con la formula *iti ca smaryate*, "così è stabilito in una *Smṛti*". Mitramiśra osserva in proposito che la natura adespota di

4. O. BOTTO, "L'antico diritto indiano", rist.cit., p. 273

5. O. BOTTO, "L'antico diritto indiano", rist. cit., p. 273, n. 12; cf. D.F. MULLA, *Principles of Hindu Law*, Bombay, 1959, p. 67 e segg.

queste citazioni non è elemento sufficiente a infirmarne la validità. Taluni principi fondamentali sui quali si articola la vita sociale dell'India antica rimangono costanti e inalienabili, ma è ovvio che in un così gigantesco coacervo di prescrizioni e di divieti, in assenza di una codificazione-base coordinata e uniforme, i contrasti – a volte non soltanto quelli che si incontrano su questioni di dettaglio – e le contraddizioni non siano pochi. Non se ne fa comunque meraviglia il giurista indiano, il quale empiricamente suggerisce con sottile acume che, d'ordinario, in caso di conflitto fra le varie *Smṛti*, quella che deve prevalere è la decisione accettata o sostenuta dalla maggioranza<sup>6</sup> di chi la deve interpretare.

Come si evince dalla nostra pur sommaria premessa alla enunciazione di alcune tematiche e di alcuni interrogativi che fin dai quesiti iniziali si presentano a chi analizza attentamente questo specifico ambito del "sapere", tali sillogi si propongono di dirimere i diversi dubbi che ancora si possono nutrire sull'antico pensiero giuridico indiano e confermano l'interesse e il valore "sociale" di questi "trattati" nei quali appaiono configurate e proposte alcune delle più antiche definizioni tipologiche dei diversi aspetti del "diritto indiano". Sono proprio tali testi che, nella loro concreta sostanza e pur con le loro incertezze, ribadiscono oggettivamente la opportunità che si riproponga, ancora oggi, una nuova serie editoriale che ne raccolga, in una rassegna coordinata ed esauriente, l'illuminante pensiero.

6. O. BOTTO, "L'antico diritto indiano", rist.cit., p. 274

## INTRODUCTION

The *Dakṣa-smṛti* enunciated by Patriarch Dakṣa (*Dakṣa-Prajāpati*) ranks as one of the earlier moral codes of the Hindus. Couched in about 220 verses in the *anuṣṭubh* metre, the work specifies, in seven chapters, the nature, duties and daily routine of the *brāhmaṇa*, the first stratum of the social Vedic hierarchy of the Hindus, the other strata being the *kṣatriya* (ruling class), the *vaiśya* (merchantile and agricultural class) and the *śūdra* (labour class). The work depicts in detail the daily routine of the *brāhmaṇa* in his different stages of life, namely, the student, householder, forest-recluse and hermit. Alongside are recounted the several do-s and don't-s of each and the merits accruing by following those dictates.

The *Dakṣa-smṛti* has been enumerated in the *Yājñavalkya-smṛti* as one of the earlier civil codes of the Hindus. Later authors on *Dharmaśāstra* frequently quote passages from the *Dakṣa-smṛti* as authority to substantiate, supplement or adumbrate their views on various topics. These include Viśvarūpa, author of the well-known commentary *Bālakridā* on the *Yājñavalkya-smṛti*, Aparārka, alias Aparāditya, and Vijnāneśvara, two other authentic commentators on the *Yājñavalkya-smṛti*. Dakṣa is cited as an authority by other writers as well on various matters.

Primarily a text of definition and prescription of the moral code it is highly edifying that the *Dakṣa-smṛti* often infuses its presentation through parallels, similes and truisms to emphasize its statements and see that the message gets through. Often the statements are also reasoned out. For instance in the context of prescribing a compulsory bath after getting up from bed and commencing any religious act it says, "The body of a sleeping person becomes defiled by the discharge coming out of the nine orifices in the body and therefore a bath is essential to render the physical body clean (II.7). The leaves, buds and branches of a tree are held by the trunk and the trunk itself is supported by the roots; likewise, Dakṣa says, the entire society is supported by the householder" (II.44). Echoing the statement of the *Gītā* (3.13) that the sinful cook sins if he cooks only for himself, Dakṣa says that while some consume food others are consumed by

food; identifying the latter he says that it is the one who eats all by himself, not sharing with others (II.48). Elsewhere Dakṣa compares the fickle mind, which is not steady even for a moment, to the waters of the waves ever moved by the wind (VII.29).

As a *Brahma-cārin*, 'one who treads the path to the *Brahman*', a *brāhmaṇa* boy is considered to be an infant, without any type of restrictions, till the age of eight, when he is invested with the sacred triple cotton thread or a strip of antelope skin worn crosswise across the chest from the left shoulder, initiated into the recitation of the *Gāyatri-mantra* (*Rgveda* 3.62.10) and placed under a teacher for Vedic studies (*Dakṣa-smṛti* I.3-6). Two types of *brahmacārins* are specified: the one intending to enter worldly life after his studies is termed *Upakurvāṇaka* while the other intent on celibacy for life is termed *Naiṣṭhika* (I.7).

Following his studies, a *Brahmacārin* returns home, weds a girl according to Vedic rites and enters his mundane life, which too is studded with the Vedic factor. Strict observances in the morning are prescribed (II.6-9). A bath is a must before performing the morning *sandhyā* worship which has to be repeated at sunset as well (II.11-18). Offerings into sacred fire, as prescribed, follow, with the Vedic *Gāyatri-mantra* (II.20-23). Vedic study and teaching, attending to guests and managing domestic affairs are prescribed for the second part of the day (II.24-35). According to Dakṣa, the householder is the prop and sustenance of all, not only of the other three orders, but also of the entire society (II.43-45).

A highly significant section of the *Dakṣa-smṛti* is its chapter three wherein nine groups of nine-s are specified with reference to the householder, viz., commendables (*sudhā-s*), petty gifts (*īsaddāna-s*), ethical duties (*karma*), improper actions (*vikarma*), matters to be kept secret (*pracchanna*), those to be publicised (*prakāśya*), actions which are fruitful (*saphala*), those that are fruitless (*nispahala*), and things not to be given away at any cost (*adeya*). Dakṣa asserts that the intelligent observance of these would result in the betterment of one's life (III.1-3). It is not surprising that later lawgivers often quote, with approbation, these groups of Dakṣa. It can be seen that these groups are very much applicable to modern life as well.

The first group of Commendables advise that when a guest arrives one should greet him with the full involvement of the heart, eyes, smile and words. One should then utter the word 'Welcome', get into

conversation with him and treat him to tasty food. And, when the guest departs, one should accompany him to the door (III.4-5).

Among the Petty gifts prescribed for a casual guest like a traveller are: Indication of a place to rest, offer of water, giving him a seat of *darbha* grass, washing his feet, attending to his bath, food, water, bed, and over-night stay (III.6-7).

Among the Ethical actions are included *Sandhyā*-worship, bath, sacred chantings, offerings into the sacred fire, Vedic study, worship of the gods, *Vaiśvadeva* offerings, hospitality and proper allotment of food to the manes, parents and preceptor (III.8-9).

The Unethical actions include uttering lies, illicit sex, falsehood, taking to another's wife, eating prohibited food, drinking forbidden drinks, theft, causing injury, doing work prohibited by the Veda and transgressing friendship (III.10-12a).

Matters to be kept Secret are: One's age, wealth, domestic troubles, personal *mantra*-s, sexuality, medicine, austerities, charities given and dishonours suffered (III.12b-13a).

Matters to be Publicised are: One's health, discharge of loans, gifts given, learning, trade, marrying off the daughter, dedication of a bull, repentance for secret sin and good deeds (III.13b-14).

Fruitful actions include: Gifts made to father, mother, preceptor, friend, penitent, the helpful, poor, helpless and the highminded (III.15).

Gifts given or service done would be fruitless if the recipient is wicked, a panegyrist, dull-witted, an ineffective physician, a liar, cheat, flatterer, charlatan, wanderer or thief (III.16).

One's wealth, if it is little, earnings by begging, securities received from others, trust money, wife and her wealth, inheritance, entire wealth and public property should never be given away even during a calamity (III.17-18).

*Dakṣa-smṛti* asserts that the wife is the corner-stone of domestic life (*patnīmūlam gr̥ham*). She is the harbinger of the three primary objectives of the householder, namely virtue, wealth and pleasure (*dharma*, *artha* and *kāma*) (IV.1-2a). A wife who is amenable, soft-spoken, able, chaste, sweet and devoted to her lord is verily a Goddess, not a mere woman (IV.4). It is a truism, says Dakṣa, that domestic life should be happiness-oriented and that depends on the wife. And, that a woman is a 'real' wife if she is modest, understanding and well-disposed (IV.7). Perhaps, there can be no greater approbation

given to a wife than what has been given by Dakṣa to a woman even from the modern stand-point.

Dakṣa declares that purity of the body and of the mind characterise a *brāhmaṇa*. It is said that the *brāhmaṇa* is rooted in purity (*śaucamūlam dvijah smṛtah*), and it is added that any religious act and, as a corollary, every act done by one who is impure will be futile (V.2). Here again, Dakṣa indicates a gradation. Physical purity is higher than no purity, mental purity is superior to physical purity, and that only he who is both physically and mentally pure is 'really' pure (V.4).

Observance of personal pollution at the occurrence of childbirth or a death among relatives is widely prevalent in the Hindu society even today. *Dakṣa-smṛti* devotes its sixth chapter to the subject where the grades and time-lengths of pollution that inheres are enumerated (VI. 1 ff). The *smṛti* specifies also how the pollution is expiated and the polluted persons purified at the end of the specific periods by means of bath, gifts, fire-offerings and the recitation of the *Vedas* (VI.12-17). It is interesting to note that no pollution would adhere to a person when he is occupied in performing a sacrifice, a marriage ritual or when there is a revolution in the country (VI.18).

The dictates on *Yoga*, Meditation, Ascetic life and the Monistic tenets enunciated by Dakṣa in the last and longest chapter VII of the work form the acme of the work. *Yoga* is explained as that through which the world, the soul and the senses are brought under control. Breathing exercises, posture and concentration of thought which characterise *Yoga* would enable one to achieve one's real Self, the *Brahman*. It is also to be emphasized that ascetic life with its characteristic features is best fitted for such realization.

The ultimate teaching of *Dakṣa-smṛti* is the stress it lays on virtue (*Dharma*) and the direction it gives towards leading a righteous life, indicating also the rationale behind it: "Wealth cannot be acquired without work, and what work can one do without wealth? Without work virtue cannot be gained and without virtue how can happiness be gained? All people seek happiness but, without virtue, how can happiness be gained? Hence all classes of society always have to strive for virtue, by all means." (III.22-23).

### *Manuscript Material*

The present critical edition of the *Dakṣa-smṛti* is based on three printed texts and twelve manuscripts. The description of the three printed texts is as follows:

- 1) **THE DHARAM SHASTRA** - Hindu Religious Codes, Vol. II, English Translation and Sanskrit Text by Manmath Nath Dutt, published by Cosmo Publications, New Delhi, 1979 (repr. Ed.), and referred to in the present critical edition as M.
- 2) **DAKSASMRTI** - Edited by Śrī Bhavānicaran Bandyopādhyāya and printed by the Samācāracandrikā Press, Calcutta. A copy of this edition was obtained from the Manuscripts Collection of the Asiatic Society of Bengal, Calcutta. This is in Bengāli characters. It is referred to in the present critical edition as S.
- 3) **DHARMAŚĀSTRA SAMĀGRAHA** (or A Collection of Twenty Eight Smṛtis), vol. II. Edited by Vachaspati Upadhyaya with a Foreword by Gaurinath Śāstri and published by M/S Navrang, New Delhi, 1982. It is referred to in the present critical edition as U.

The manuscripts used in critically editing the present text are as follows:

S.N.	Accession No.	Code	Source	Description
1	6886	A	Oriental Institute, Baroda.	The size of the MS in cm.: 20x10,5; No. of folia: 27; lines per page: 8; extent in Anuṣṭubhs: 169; script: Devanāgarī; material: paper; undated; name of the scribe: not given; complete.
2	8285 (J)	B	- Do -	The size of the MS in cm.: 28 x 13; No. of folia: 24; lines per pages: 9; extent in Anuṣṭubhs: 207; script: Devanāgarī; material: paper; undated; name of the scribe: not given; complete.

S.N.	Accession No.	Code	Source	Description
3	9608	C	- Do -	The size of the MS in cm.: 30 x 13,5; No. of folia: 19; lines per page: 11; extent in Anuṣṭubhs: 210; script: Devanāgarī; material: paper; date: V.S. 1835 (A.D. 1770); name of the scribe: not given; complete.
4	10986	D	- Do -	The size of the MS in cm.: 24,5 x 11; No. of folia: 23; lines per page: 9; extent in Anuṣṭubhs: 171; script: Devanāgarī; material: paper; undated; name of the scribe: Keśavabhaṭṭa; complete.
5	11028 (b)	E	- Do -	The size of the MS in cm.: 22,5 x 10; No. of folia: 28; lines per page: 8; extent in Anuṣṭubhs: 156; script: Devanāgarī; material: paper; undated; name of the scribe: Rāmacandra; complete.
6	11512	F	- Do -	The size of the MS in cm.: 31,5 x 10,5; No. of folia: 13; lines per page: 11; extent in Anuṣṭubhs: 217; script: Devanāgarī; material: paper; undated; name of the scribe: not given; incomplete.
7	254 (c)	G	- Do -	The size of the MS in cm.: 33 x 20,5; No. of folia: 11; lines per page: 17; extent in Anuṣṭubhs: 276; script: Devanāgarī; material: paper; date: Śaka 1772 (A.D. 1850); name of the scribe: not given; complete.

S.N.	Accession No.	Code	Source	Description
8	2626	H	Government Oriental MSS. Library, Madras.	The size of the MS in cm.: 33 x 12; No. of folia: 12; lines per page: 20; extent in Anuṣṭubhs: 190; script: Telugu; material: paper; undated; name of the scribe: not given; complete. Copied from a Telugu palm-leaf MS.
9	17832	I	- Do -	The size of the MS in cm.: 33 x 12; No. of folia: 10; lines per page: 22; extent in Anuṣṭubhs: 159; script: Grantha; material: paper; undated; name of the scribe: not given; incomplete. Copied from a palm-leaf MS.
10	11041 (g)	J	Oriental Institute, Baroda.	The size of the MS in cm.: 40,5 x 3,5; No. of folia: 11; lines per page: 6; extent in Anuṣṭubhs: 236; script: Grantha; material: palm-leaf; undated; name of the scribe: not given; complete.
11	S/8171	K	Asiatic Society of Bengal, Calcutta.	The size of the MS in cm.: 21,5 x 11; No. of folia: 9; lines per page: 14; extent in Anuṣṭubhs: 196; script: Devanāgarī; material: paper; undated; name of the scribe: not given; incomplete.
12	S/9128	L	Asiatic Society of Bengal, Calcutta.	The size of the MS in cm.: 22 x 9; No. of folia: 12; lines per page: 8; extent in Anuṣṭubhs: 263; script: Devanāgarī; material: paper; undated; name of the scribe: not given; complete, but some verses of the 3rd chapter appear to be missing.

In the collation of the source-materials for this critical edition I have endeavoured to sift the cheese from the chaff and in this process I have ignored the errors which have obviously crept in due to the slip of the pen of the scribe. The whole or half-verses, which have been included in the critical edition but are not found in other manuscripts, have been indicated in the footnotes at the appropriate places. On the other hand, the whole or half-verses which are found in different manuscripts but have not been included in the critical edition, have been given in Appendix « A » under the respective manuscripts. Their positions have been determined with reference to the critical edition. In the arrangement of chapters I have followed the printed texts referred to above, but I have tried to improve upon these texts in the critical edition. An Index of half-verses has been added as Appendix « B ».

#### *Acknowledgements*

The present edition has been prepared under the able guidance of Prof. O. Botto, former Director of the Department of Oriental Studies, University of Turin, and President of the CESMEO, International Institute for Advanced Asian Studies, Turin. He is a perennial source of inspiration and assistance to all those who are dedicated to Indological studies. My gratitude towards him cannot be expressed in words. I am grateful to the authorities of the India Office Library (London), Asiatic Society of Bengal (Calcutta), Government Oriental Manuscripts Library (Madras) and Oriental Institute (Baroda) for making available to me the microfilms or photocopies of the source material referred to above. My special thanks are due to Dr. S. G. Kantawala, former Director of the Oriental Institute, Baroda, for taking a personal interest in supplying me with the copies of the manuscripts available in his Institute; to Prof. K.V. Sarma, Hon. y Professor of Sanskrit, Adyar Library, Madras, for procuring for me the transcribed copies of the manuscripts available in the Government Oriental MSS Library, Madras, and for getting the MS. J of the Oriental Institute, Baroda, transcribed for me; and to Dr. Biswanath Banerji, former Professor of Sanskrit in the Viśvabhbārati University, Śantiniketan (West Bengal), for transcribing for me from Bengālī the copy of the text edited by Śrī Bhavānicaran Upādhyāya and printed by the Samācāracandrikā Press, Calcutta. My thanks are also due to the editors of the other two printed

texts used for the critical edition. I cannot conclude without expressing my special thanks to Prof. J.P. Sinha, former Dean of the Department of Sanskrit and Prakrit Languages, Lucknow University, for his enlightened guidance, precious and ungrudging assistance and incomparable help in the preparation of this work.

Although the edition is based on a fairly large number of manuscripts, I am fully aware of the shortcomings of the work and there is ample scope for improvement. I trust that the world of scholars will drastically revise and enlarge the work with the help of all other critical material on which I could not lay my hands. In the meantime I present this small, nonetheless important work to the scholars with all the modesty at my command. I beg their indulgence for all the errors and omissions. Any suggestions from them will always be received with gratitude.

## PRATHAMO 'DHYĀYAH

<sup>1</sup>śrīgaṇeśāya namaḥ

<sup>2</sup>sarvaśāstrārthatattvajñah <sup>3</sup>sarvavedavidāṁ varah /  
pāragaḥ sarvavidyānāṁ dakṣo nāma prajāpatih // 1

brahmacāri <sup>4</sup>gr̥hasthaś ca vānaprastho yatis tathā /  
eteśāṁ tu hitārthāya dakṣah śāstram akalpayat // 2

<sup>5</sup>jātamātraḥ śiśus tāvad yāvad aṣṭau <sup>6</sup>saṁvayah /  
sa<sup>7</sup> hi garbhasamo jñeyo <sup>8</sup>vyaktimātrapradarśakah // 3

bhakṣyābhakṣye tathā peye vācyāvācyē tathānṛte /  
tasmin<sup>9</sup> kāle<sup>10</sup> na <sup>11</sup>doṣo 'sti sa yāvan nopaniyate<sup>12</sup> // 4

upanītasya<sup>13</sup> doṣo 'sti kriyamānair vigarhitaiḥ /  
aprāptavyavahāro 'sau yāvad<sup>14</sup> śodaśavārṣikah // 5

- 
1. A om vināyakāya; C E atha dakṣasmṛtiḥ.
  2. M S U sarvadharmārthatattvajñah.
  3. A sarvavedādikāṁ tathā; K L sarvaśāstraviśāradah.
  4. F gr̥hastha.
  5. D E jñānamātran; K L jātamātran.
  6. C samāhvayah
  7. H yo 'pi
  8. A śaktimātrapadarśitah; C G jātimātrapradarśakah; H I J vyaktimātraprakāśitah;  
M S U vyaktimātrapradarśitah.
  9. A B C F G asmin; D E yasmin.
  10. A B C F G bāle.
  11. A B C D E F G dosaḥ syāt.
  12. H whole line omitted.
  13. A B upanites tu; C F G upanite tu; D E upanito na; H I upanite ca.
  14. A B C D E F G H I balaḥ.

svīkaroti yadā vedam<sup>15</sup> cared vedavratāni ca /  
brahmačārī bhavet tāvad<sup>16</sup> ūrdhvam snāto<sup>17</sup> bhaved gṛhī // 6

dvidhō brahmačārī tu<sup>18</sup> smṛtaḥ śāstre maniṣibhiḥ /  
upakurvāṇakas tv ādyo dvitiyo naiṣṭhikah smṛtaḥ<sup>21</sup> // 7

yo<sup>22</sup> gṛhasthāśramam āsthāya<sup>24</sup> brahmačārī bhavet punah /  
na yati na vanasthaś ca sa sarvāśramavivarjitaḥ // 8

anāśramī na tiṣṭhet tu<sup>25</sup> kṣaṇam<sup>26</sup> ekam api dvijah /  
āśramaṇa vinā tiṣṭhan<sup>27</sup> prāyaścittiyate<sup>28</sup> hi sah // 9

jape home<sup>29</sup> tathā dāne svādhyāye<sup>30</sup> ca ratas tu yah /  
nāsau tat<sup>31</sup> phalam āpnoti<sup>32</sup> kurvāṇo 'py āśramāc cyutah // 10

15. A B C D E G dhatte.
16. E ūrdhvasnāto.
17. A B C D E G H I gṛhī bhavet.
18. A B C D E F G syāt; K L ca.
19. A ādyo vratavidhāyakaḥ; B C F G ādyo hy upakurvāṇakah; D E upakurvāṇakasmṛtaḥ; H I dākṣeśāstre prapthyate.
20. K upakurvāṇa evaiko; L upakurvāṇakas tv eko.
21. A B C D E F G whole line reads as:  
dvitiyo naiṣṭhikaś caiva tasminn eva vrate sthitah.
22. A B C F G H yah.
23. A F G H I S gṛhāśramam.
24. H I āśadya.
25. C G ca.
26. A B D F H I J K L M S U dinam.
27. D E H I tiṣṭhet.
28. B tu sah; K L dvijah.
29. B 'tha dāne ca.
30. A nirataḥ sadā; H I vā ratas tu yah; K ca varāmā tapam.
31. A B C D E F G H I omitted.
32. D E kurvāṇo kṣayam eva ca; F kurvāṇo 'py āśramād ṛte; K kurvāṇo sa nācyutah.

<sup>33</sup>trayāṇām<sup>34</sup> ānulomyam hi prātiilomyam na vidyate /  
<sup>35</sup>prātiilomyena yo yāti na tasmāt pāpakṛttamah // 11

<sup>36</sup>mekhalājinadandāś ca<sup>37</sup> brahmačārīti<sup>38</sup> lakṣyate /  
grhastho<sup>39</sup> devayajñādyair<sup>40</sup> nakhalomnā<sup>41</sup> vanāśrami // 12

tridaṇḍena yatiś caiva lakṣaṇāni<sup>43</sup> pr̄thak pr̄thak /  
<sup>44</sup>yasyaital lakṣaṇam nāsti<sup>45</sup> prāyaścittī na cāśrami // 13

<sup>46</sup>uktam karmakrameṇaiva<sup>47</sup> na kālo munibhiḥ<sup>48</sup> smṛtaḥ /  
dvijānām tu hitārthāya dakṣas<sup>49</sup> tu svayam abravit // 14

<sup>50</sup>iti dākṣe dharmāśāstre prathamo 'dhyāyah //

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33. A B D E H I J whole verse omitted.
34. C G ānulomyena prātiilomyena vā punah; K L whole line reads: āśramāṇām tu sarveśām ānulomyam hi vidyate.
35. C G whole line reads:  
pratilomam vratam yasya sa bhavet pāpakṛttamah.
36. B H I whole verse omitted.
37. B F G H I J K L M U mekhalaṁjinadandāś ca.
38. B H I J K M S U brahmačārī tu.
39. A C D F G grhastah; E grhasthe; M grhastā.
40. A D E yajñāvedādyaiḥ; C G L yaṣṭibhedādyaiḥ; F dānavedādyaiḥ.
41. A B C G L nakhalomair; D E nakhalomah; F na vilomaiḥ; J nakharomair.
42. K M S U vanāśritah; D 'ma vanāśrami.
43. E lakṣaṇāt.
44. A yasyaiva; D E tasyaiva.
45. D E prāyaścittī vanāśrami; K prāyaścittam na cāśramam.
46. F I J K L U uktakarmakrameṇokto; M uktakarmakrameṇoktā; S uktam karma kramo nokto.
47. A C yah kāle; B svakālāḥ; D vanakālāḥ; E na kāla; G yah kālāḥ.
48. A B C D E G ṣibhiḥ.
49. H I dharmas.
50. A B C D E G H I colophon omitted; K reads: iti dākṣe prathamo 'dhyāyah.

## DVITĪYO 'DHYĀYAḥ

prātar utthāya kartavyam yad<sup>1</sup> dvijena<sup>2</sup> dine dine /  
tat sarvam<sup>3</sup> sampravakṣyāmi dvijānām upakārakam // 1

<sup>4</sup>udayāstamayaṁ<sup>5</sup> yāvan na vipraḥ kṣaniko bhavet /  
nityanaimittikair muktaḥ<sup>6</sup> kāmyaiś cānyair<sup>7</sup> vigarhitaiḥ // 2

<sup>8</sup>yāḥ svakarma parityajya yad anyat<sup>9</sup> kurute dvijah /  
ajñānād atha<sup>10</sup> vā lobhāt<sup>11</sup> <sup>12</sup>sa tena patito bhavet // 3

divasasyādyabhāge tu kṛtyam<sup>13</sup> tasyopadiṣyate /  
dvitiye ca trtiye ca caturthe<sup>14</sup> pañcame tathā // 4

śaṣṭhe ca<sup>15</sup> saptame caiva aṣṭame<sup>16</sup> ca pṛthak pṛthak /  
<sup>17</sup>vibhāgeṣv eṣu yat karma<sup>18</sup> tat pravakṣyāmy aśeṣataḥ // 5

- 
1. C tad.
  2. H hi yo viprah
  3. A hi.
  4. L udayāstamanam
  5. L yāvat sa.
  6. A B C D E F G I yuktah.
  7. A B C D E H I J K L M U agarhitaiḥ.
  8. K svayaṇ karma; L svakan karma.
  9. A anyāḥ.
  10. B J K L M S U yadi.
  11. J K L M S U mohāt.
  12. A viprah; B tyaktena; E sa bhūpa; H I tyāgena.
  13. A B C D E F karma.
  14. C G turiye.
  15. H I J vā.
  16. B G tv astame; J hy aṣṭame.
  17. J vibhāgeṣu ca.
  18. D E pravakṣyāmi višeṣataḥ.

usāhkāle tu<sup>19</sup> samprāpte śaucam kuryād<sup>20</sup> yathāvidhi /  
tataḥ<sup>22</sup> snānam prakurvita dantadhāvanapūrvakam // 6

<sup>23</sup>atyantamalinaḥ kāyo navacchidrasamanvitaḥ /  
sravaty eva <sup>24</sup>divārātrau prātaḥsnānena<sup>25</sup> śudhyati // 7

klidyanti<sup>26</sup> hi <sup>27</sup> prasuptasya indriyāni<sup>28</sup> sravanti<sup>29</sup> ca /  
aṅgāni samatām yānti<sup>30</sup> uttamāny<sup>31</sup> adhamaiḥ saha<sup>32</sup> // 8

<sup>33</sup>lālāśvedasamākīrṇah śayanād utthitah<sup>34</sup> pumān<sup>35</sup> /  
<sup>36</sup>asnātvā nācaret karma<sup>37</sup> <sup>38</sup>japahomādi kiñcana<sup>39</sup> // 9

<sup>40</sup>prātar utthāya yo viprah<sup>41</sup> <sup>42</sup>prātaḥsnāyī <sup>43</sup>bhavet sadā /  
<sup>44</sup>samastajanmajam pāpam tribhir varṣair vyapobhati // 10

- 19. A D E F L ca.
- 20. F H I J K L M S U kṛtvā.
- 21. A B C D E F G K L M S U yathārthavat.
- 22. I prātaḥ.
- 23. J atyantam malinah.
- 24. H I J divārātram.
- 25. A snānaviśodhanam; B C D G H I J K L M S U snānam viśodhanam.
- 26. A kledyanti; D klidyantarhi; F sidhyamti; H I kṣubhyamti.
- 27. A marthyasuptasya; B susuptasya; D E H I J suśuptasya; C prasūtasya.
- 28. B D E tv indriyāni; C G cemḍriyāni.
- 29. A C D E G ksaranti.
- 30. A gacchat; B gaccham; C G gacchamti.
- 31. F uttamāny adhamāni; H I uttamāny adhamān.
- 32. F ca; H I tathā.
- 33. D E F K L M S U nānāśvedasamākīrṇah.
- 34. S alvitah.
- 35. A B C D E G dvijah; F punah.
- 36. A snātvā samācare; B C G snātvā samārabhet; D E snātvā prārabhate; K ātmanā tv ācare.
- 37. F kimicit; L kimcij.
- 38. A B jāpam homam; C D japahomam; E japahome.
- 39. A B C D E viśesataḥ; F dvijah; L budhaḥ.
- 40. A B H I whole verse omitted.
- 41. C D E G nityam.
- 42. C D E G sandhyāsnāyī; J sandhyāsnānam.
- 43. C D E G bhaved dvijah; J samācare.
- 44. C D sah janmakṛtam; E F G J K saptajanmakṛtam.

<sup>45</sup>uṣasy uṣasi yat<sup>46</sup> snānam sandhyāyām udite ravau /  
prājāpatyena tat tulyam <sup>47</sup>sarvapāpapraṇāśanam // 11

<sup>48</sup>prātaḥsnānam praśamsanti<sup>49</sup> <sup>50</sup>drṣṭādrṣṭakaram hi tat /  
sarvam arhati <sup>51</sup>pūtātmā prātaḥsnāyī japādikam // 12

<sup>52</sup>snānād anantaram tāvad upasparśanam ucyate /  
<sup>53</sup>anenaiva vidhānena ācāntah śucitām iyāt // 13

praksālyā <sup>54</sup>pādau hastau ca triḥ pibed ambu vīkṣitam /  
<sup>55</sup>sammṛjyāṅguṣṭhamūlena dvīḥ pramṛjyāt tato mukham // 14

saṁhatya<sup>56</sup> tisṛbhīḥ<sup>57</sup> pūrvam<sup>58</sup> <sup>59</sup>āsyam evam upaspr̄set /  
<sup>60</sup>tataḥ pādau samabhyukṣya <sup>61</sup>aṅgāni samupaspr̄set // 15

aṅguṣṭhena pradeśinyā ghrāṇam spr̄ṣyād<sup>62</sup> anantaram /  
aṅguṣṭhānāmikābhāyā tu<sup>63</sup> <sup>64</sup>cakṣuhśrotre punah punah // 16

45. H I whole verse omitted.

46. K yo.

47. A sarvapātakanāśanam; B D E F H I J K L M S U mahāpātakanāśanam; G sarvapāpopanodanam.

48. E prātaḥsnānajapādikam; F ataḥ snānam.

49. H I prakurvanti.

50. A B D E drṣṭipr̄itikaram hi tat; J drṣṭādrṣṭaphalapradam.

51. A B C F H I J śuddhātmā; D dharmātmā.

52. H snānam dānaḥ vratam; I snānam tadanantaram.

53. F H I K M S U anena tu; J anena vidhīnā samyag.

54. A B F L hastau pādau; C G pāṇipādau.

55. B saṁhitāṅguṣṭhamūlena; C saṁhṛtāṅguṣṭamūlena; D E saṁhatāṅguṣṭamūlena; H J K L sammṛjyāṅguṣṭhamūlena; I ājyāṅguṣṭamūlena.

56. A D E saṁhṛtya; B saṁhītā; H I saṁhitāmbhāḥ; K L saṁhatābhīḥ.

57. H K L tribhīḥ.

58. H pitvā.

59. D E āsyam eva mukham spr̄set; H ācamyaiva tribhīḥ spr̄set; I āsyam evam tribhīḥ spr̄set; J āsyam evam tu saṁspr̄set; L āsyam evam spr̄śed dvijah.

60. J K whole line omitted.

61. L cāmgaṇyadbhir upaspr̄set.

62. C G M S U paścad.

63. D E F G J K L M S U ca.

64. H I cakṣuṣī samupaspr̄set.

<sup>65</sup>nābhīm kaniṣṭāṅguṣṭābhyaṁ hrdayaṁ <sup>66</sup>ca talena vai /  
sarvābhīs tu<sup>67</sup> <sup>68</sup>śirah paścād <sup>69</sup>bāhū cāgreṇa samspr̄iṣet<sup>70</sup> // 17

sandhyāyāñ<sup>71</sup> ca <sup>72</sup>prabhāte ca madhyāhne ca tatah punah<sup>73</sup> /  
<sup>74</sup>yo na sandhyām upāsita brāhmaṇo hi viśeṣataḥ /  
<sup>75</sup>jivann eva sa <sup>76</sup>śūdraḥ syān mṛtaḥ <sup>77</sup>śvā caiva jāyate // 18

<sup>78</sup>sandhyāhino 'śucir nityam anarhaḥ sarvakarmasu /  
yad anyat<sup>79</sup> kurute karma na<sup>80</sup> tasya <sup>81</sup>phalabhaṁ bhavet // 19

<sup>82</sup>sandhyākarmāvasāne tu svayam̄ homo vidhiyate /  
svayam̄ <sup>83</sup>home phalam̄ <sup>84</sup>yat syāt <sup>85</sup>tad anyena na jāyate<sup>86</sup> // 20

65. A nābhi kaniṣṭāṅguṣṭābhyaṁ hrdayam; B kaniṣṭāṅguṣṭābhyaṁ nābhim; D E F L kaniṣṭāṅguṣṭhayoh nābhim; M S U kaniṣṭāṅguṣṭhayāñ nābhim.  
66. A tulena vai; B tuṣṭalena; C D E F G L tu talena vai; H I J tu talena vā.  
67. B D E F J ca.  
68. D E śikhā caiva; H I J śirahpārśve.  
69. A bāhvāgreṇa; D E bāhoś cāgrau ca.  
70. I samkuśet.  
71. A B H I J saṃdhyaśnānam; D E saṃdhyaśnāne; C G saṃdhyaśkale ca.  
72. C G samprāpte.  
73. whole line in:  
H I saṃdhyaśnānam uṣaḥsnānam madhyāhnām ca tatah punah; J saṃdhyaśnānam uṣaḥsnānam madhyāhnena tatah param; K saṃdhyaśnānasadardhaṁ tu madhyāhnena tatah punah; L saṃdhyaśnānam sudarkṣapuṇyaḥ ca punah punah.  
74. F H I J M S U saṃdhyaṁ nopāsate yas tu; K L upāste yas tu no saṃdhya.  
75. A sa jivaty eva; H japann eva hi; I jivann eva hi.  
76. A śūdras ca; B C G śūdras tu; D E H I J śūdratvam.  
77. A śvāno'pi; B L śvāno'bhī; H I śvāno hi; J śvā cābhī; K mṛtaś ca śvābhī.  
78. A D E snānahino; M U saṃdhyaśhīna.  
79. C D anyah.  
80. H I sah.  
81. K L phalam̄ āpnuyāt; M S U phalam̄ aśnute.  
82. A B D tataḥ saṃdhyaśasāne ca; E tataḥ saṃdhyaśasāne; K saṃdhyaśkarmāvasāne ca.  
83. A B H I J homaphalam.  
84. D E yasyan; F L M S U yat tu; K yat puṇyam.  
85. B C G H I J na tad anyena; D E tu dinena.  
86. H I J labhyate.

r̄tvik putro gurur bhrātā <sup>87</sup>bhāgineyo 'tha viṭpatiḥ /  
<sup>88</sup>etair eva hutam̄ yat<sup>89</sup> tu tad hutam̄ svayam eva hi<sup>90</sup> // 21

<sup>91</sup>devakāryam tatah<sup>92</sup> kṛtvā<sup>93</sup> <sup>94</sup>kuryān maṅgalavikṣaṇam /  
<sup>95</sup>devakāryāṇī <sup>96</sup>pūrvāhne manusyānām tu<sup>97</sup> madhyame /  
pitṛnām <sup>98</sup>aparāhne ca<sup>99</sup> kāryāny<sup>100</sup> etāni yatnataḥ // 22

<sup>101</sup>paurvāhnikam̄<sup>102</sup> tu yat karma <sup>103</sup>tad yadā sāyam ācaret /  
na tasya<sup>104</sup> phalam̄ āpnoti<sup>105</sup> <sup>106</sup>vandhyāstrīmaithunam̄ yathā // 23

<sup>107</sup>divasasyādyabhāge<sup>108</sup> tu <sup>109</sup>svavam etat samācaret /  
dvitiye <sup>110</sup>ca tathā bhāge vedābhyaśo vidhiyate<sup>111</sup> // 24

87. A bhāgineyāḥ putra eva ca; B bhāgineyo putra eva vā; L bhāgineyāś ca viṭpatiḥ.  
88. C D G M S U ēbhir eva hutam; F hutam̄ yat; H I J etair api.

89. A B yaḥ.

90. A B C D E F G K L tu.

91. C whole line omitted.

92. L sadā.

93. A B D E paścāt.

94. C G H I K L M S U gurumangalavikṣaṇam; D E kuryān maṅgalavikṣaṇām; F gurumaṇ-  
galamikṣaṇam.

95. A D E K L devakāryam tu; B devakāryam ca; H I devakāryasya.

96. F pūrvē'hni.

97. C G M S U ca.

98. E aparāhṇam.

99. A B C D E F G H I J K tu.

100. A B C D F G kuryāt; J karmāṇī.

101. A B C D E H I J whole verse omitted.

102. K L pūrvāhnikam.

103. A B C D E G H I J M S U yadi tat.

104. C G K L tat.

105. C G K L avāpnoti.

106. C vāndhyāstrīmaithunam̄ prati; K vāndhyāstrīr iva maithune.

107. the whole line in:

A B devakāryasya sarvasya pūrvāhṇas tu vidhiyate;

C H whole line omitted;

D E devakāryasya sarvasya pūrvāhne tu vidhiḥ smṛtaḥ;

J devakāryasya sarvasya pūrvāhṇam̄ tu viśiṣyate;

K devakāryasya sarvasya pūrvāhṇam̄ tu vidhiyate.

108. F L divasasyārdhdhabhāge.

109. G kṛtyam tasyopadiṣyate; C F H I L M S U svavam etat vidhiyate.

110. H I tu tathā bhāge; K L caiva bhāge tu.

111. A B D E hi dṛṣyate.

<sup>112</sup>vedābhyo hi vīprānām paramam<sup>113</sup> tapa ucyate /  
<sup>114</sup>brahmajñah sa vijñeyah<sup>115</sup>śadāṅgasahitas tu yaḥ // 25

<sup>116</sup>vedasvīkaraṇam pūrvam<sup>117</sup> vicārō 'bhyasanam japaḥ<sup>118</sup> /  
<sup>119</sup>tato dānañ ca<sup>120</sup> śiṣyebhyo vedābhyo hi pañcadhā // 26

samitpuṣpakuśādinām<sup>121</sup>sa kālah<sup>122</sup>samudāhṛtaḥ /  
 trītye<sup>123</sup>ca tathā bhāge<sup>124</sup>poṣyavargārthaśādhanam // 27

mātā pitā gurur bhāryā<sup>126</sup>prajā dināḥ samāśritāḥ /  
<sup>127</sup>abhyāgato 'tithiś cāpi poṣyavarga udāhṛtaḥ // 28

jñātir bandhujanah ksīnas<sup>129</sup> tathānāthah samāśritah /  
<sup>131</sup>anye 'py adhanayuktāś ca poṣyavarga udāhṛtaḥ // 29

112. A B D E H I whole line omitted.

113. C G J viśiṣṭam.

114. A B C D E G H I J whole line omitted.

115. K śadāṅgasahitas tathā; L M U śadāṅgasahitas tu saḥ.

116. A vedā svikarāṇam; K vedasvīkaraṇo.

117. C pūrve.

118. A tataḥ.

119. A B C D E G H I L tad dānam; F tat pradānam.

120. A B C D E F G I K L caiva.

121. F dvītiye; H svakālāḥ.

122. C G parikirtitaḥ; H samujivitaḥ; I samupasthitāḥ.

123. A ca tathābhāyāse; H I tu tathābhāgē; F K L M S U caiva bhāge tu.

124. A poṣyavargasādhanam; D E poṣyavargāyā sādhanam; G H I poṣyavargaprasādhanam.

125. A D E mātāpitṛ suṭā bhāryā; B mātā pitā guruś caiva; J mātā pitṛgurur bhrātā; L mātāpitṛgurur bhāryā; F G H I M S U pitā mātā guru bhāryā.

126. B bhāryādīnaḥ; D E prajāditya; H I prajādāsaḥ; J bhāryādāsa-

127. A anyo 'pi dhanayuktasya; B abhyāgato 'tithiś cāgnau; C F G H J K L abhyāgato 'tithiś cāgnih; D E M S U abhyāgato 'tithiś cānyah.

128. A B whole line as:

jñātividbhyaḥ pradātavyam anyathā narakam vrajet.

129. C jñātibandhu janah jīrnah; D E jñātibandhujanakṣīṇa-; F K L jñātibandhujanakṣīṇah; G H I jñātīḥ bandhujanah ksīnah; J jñātīr bandhujanah klībah.

130. D E tathānāthas tv anāśrayah.

131. A C D E F G J K anyo 'pi dhanayuktasya; H I anyo hi dhanahinās tu.

bharanam poṣyavargasya praśastam<sup>132</sup> svargasādhanam /  
 narakam<sup>134</sup> piḍanam<sup>135</sup> cāsyā tasmād yatnena<sup>137</sup> tam<sup>138</sup> bharet // 30

sārvabhautiḥ kārtavyam<sup>140</sup> tu viśeṣataḥ /  
 jñānavidbhyaḥ<sup>142</sup> pradātavyam<sup>143</sup> anyathā narakam vrajet // 31

sa jīvati<sup>145</sup> ya evaiko bahubhiḥ copajīvya /  
 jīvanto 'pi mṛtās tv anye puruṣāḥ svodarambharāḥ // 32

bahvarthe jīvyate<sup>150</sup> kaiścit<sup>151</sup> kutumbārthe<sup>152</sup> tathāpare /  
 ātmārthe 'nyo<sup>153</sup> na śaknoti<sup>154</sup> svodareṇāpi duḥkhitah<sup>155</sup> // 33

132. F śastam.

133. K svargabandhanam.

134. A B C D E F G H K L narakah.

135. M S U piḍane; C D piḍyate; E F G piḍate.

136. A B K L yasmāt; D E H I J tasya; K tam na.

137. A etān.

138. A sambharet; C G tat caret; E F tam bhajet; H rakṣayet; K sarnācaret.

139. A B D E J first half omitted; H I whole verse omitted.

140. C G sārvabhaumikam.

141. C G grhamedhinā.

142. A jñātividbhyaḥ; D E ksāntavadbhīḥ; K jñānavidbhīḥ.

143. J hi dātavyam.

144. C G whole line as:

jīvati ekaḥ sa lokeṣu bahubhir yaḥ nu jīvyate.

145. I na jīvati.

146. A B bahubhis tūpajīvya; I bahubhiḥ copabhūjyate; J bahubhiḥ copajīvati.

147. A C D E G L jīvanto 'pi mṛtās cānye; B jīvato 'pi mṛtāḥ ke 'nye; F jīvamṛtāḥ mṛtakās tv anye; jīvaty api mṛto 'nyaś ca; M S U jīvanto mṛtakāś cānye.

148. A puruṣāḥ svodarambharāḥ; B puruṣāḥ codarambharāḥ; D E narāḥ svodarapūrvakāḥ; K yaś cānyā bharate narāḥ; L yaḥ ātmabharāṇe ratāḥ; M S U ya ātmamṛbharayo narāḥ.

149. C F G bahvarthanā.

150. A B D E K jīvitam; C G H I jīvate.

151. A B D E yasya.

152. A tataḥ punaḥ; B D E tathā punaḥ.

153. A B C D E G K yaḥ.

154. D E svodareṇāti-; K L svodareṇāiva.

155. L piḍitāḥ.

<sup>156</sup>dīnānāthaviśiṣṭebhyo dātavyam <sup>157</sup>bhūtim icchatā /  
<sup>158</sup>adattadānā jāyante <sup>159</sup>parabhāgopajīvinah // 34

<sup>160</sup>yad dadāti <sup>161</sup>viśiṣṭebhyo yaj juhoti <sup>162</sup>dine dine /  
<sup>163</sup>tat tu vittam aham manye śeṣam kasyāpi rakṣati <sup>164</sup>// 35

caturthe ca <sup>165</sup>tathā <sup>166</sup>bhāge <sup>167</sup><sup>168</sup>snānārthaṁ mṛḍam āharet /  
<sup>169</sup>tilapuṣpakuśādīni snāyac <sup>170</sup>cākṛtrime jale // 36

nityam naimittikam kāmyam <sup>171</sup>trividham <sup>172</sup>snānam ucyate /  
teṣāṁ madhye tu <sup>173</sup>yan nityam tat punar <sup>174</sup>bhidyate tridhā // 37

- 156. B dīnānāthaviśeṣebhyo.
- 157. H I bhūtikāmyayā; K bhūtim icchayā.
- 158. B J adattadānāt; E adattajñāḥ na; H adattadoṣā.
- 159. H I parapākrapajīvinah.
- 160. A B C D E H I J whole verse omitted.
- 161. F K dadāsi.
- 162. F juhoṣi; K dadāti; L cāśnāsi.
- 163. F na tu; K L tat te.
- 164. F L rakṣasi.
- 165. C G 'hnah; H I L tu.
- 166. B D punah; L divā.
- 167. F kāle.
- 168. K L snānārthe.
- 169. A tilam puṣpakuśādīn ca; B tilapuṣpakuśādīn ca; C tilapuṣpakuśādiś ca; E tilapuṣpakuśāni ca.
- 170. F H I J K L M S U snānam.
- 171. G kāryam.
- 172. D E snānalakṣaṇam.
- 173. I nityam yat.
- 174. L puṇyāt.

<sup>175</sup>malāpakarṣaṇam paścān <sup>176</sup>mantravat <sup>177</sup>tu jale smṛtam <sup>178</sup>/  
<sup>179</sup>sandhyāsnānam ubhābhyañ <sup>180</sup>ca <sup>181</sup><sup>182</sup>snānabhedāḥ prakīrtitāḥ <sup>183</sup>// 38

mārjanam <sup>184</sup>jalamadhye tu prānāyāmo <sup>185</sup>yatas tataḥ /  
<sup>186</sup>upasthānam ca tatpaścāt <sup>187</sup>sāvitryā japa ucyate // 39

<sup>188</sup>savītā devatā yasyā <sup>189</sup>mukham agnis <sup>190</sup>tripāc ca yā /  
<sup>191</sup>viśvāmitra ṛṣī chando gāyatri sā viśiṣyate // 40

pañcame ca <sup>192</sup>tathā <sup>193</sup>bhāge samvibhāgo <sup>194</sup>yathārhataḥ /  
<sup>195</sup>devapitṛmanuṣyānām kīrtānāñ <sup>196</sup>copadiṣyate // 41

- 175. M S U malāpaharanam.
- 176. A D E pārṣve; B C G pūrvam; L bāhye.
- 177. A B C mantravarjam; D E mantram kāryam.
- 178. J whole line as:  
malāpakarṣaṇam mantram mānasam ceti tat tridhā.
- 179. D E this verse is preceded by a heading, as:  
samdhyaśnānalakṣaṇam.
- 180. B sandhyayor ubhayor snānam; C G sandhye tu ubhye snānam.
- 181. A F H I J K L tu.
- 182. A B C F J K L snānadeśāḥ; D E snānadānam; H I snānakālah.
- 183. D E prakīrtitam; H I prakīrtitāḥ.
- 184. I majanam.
- 185. D E varjayet; H I vidhiyate.
- 186. J nimajjyāntarjale paścāt.
- 187. A H I gāyatrījapa ucyate; B G sāvitrijapa ucyate; D E gāyatrījapam iṣyate; F gāyatri sā viśiṣyate; K L sāvitryā japa uttamāḥ.
- 188. E F whole verse omitted.
- 189. A ya syāt; H I asyāḥ tu; K yat syāt.
- 190. A tripāt sthitā; B G udāhṛtā; H tridhā smṛtā; I tripāt smṛtā; K prakīrtitāḥ; M S U tridhā sthitāḥ.
- 191. A viśvāmitrāṣṭā chando.
- 192. D E F H I J L tu.
- 193. L divā.
- 194. F yathārhathā.
- 195. H I devatīryāmanuṣyānām; F J K L M S U pitṛdevamanuṣyānām.
- 196. K caiva śasyate.

<sup>197</sup>devaiś caiva manusyaś ca <sup>198</sup>tiryagbhiś copajivyate /  
<sup>199</sup>gr̥hasthāḥ pratyaham yasmāt <sup>200</sup>tasmāj jyeṣṭhāśrami gr̥hi // 42

trayāṇām <sup>201</sup>āśramāṇām tu <sup>202</sup>gr̥hastho yonir <sup>203</sup>ucyate /  
<sup>204</sup>śidamānena tenaiva <sup>205</sup>sidanty anye 'pi te trayah // 43

<sup>206</sup>mūlaprāno bhavet skandhah <sup>207</sup>skandhāc chākhāś ca pallavāḥ /  
<sup>208</sup>mūlenaikena naṣṭena sarvam eva <sup>209</sup>vinaśyati // 44

tasmāt sarvaprayatnena rakṣanīyo <sup>210</sup>gr̥hāśrami <sup>211</sup>/  
rājñā cānyais tribhīḥ pūjyo <sup>212</sup>mānaniyaś ca sarvadā // 45

gr̥hastho 'pi <sup>213</sup>kriyāyukto <sup>214</sup>na gr̥heṇa <sup>215</sup>gr̥hi bhavet /  
<sup>216</sup>na caiva <sup>217</sup>putradāraś ca svakarmaparivarjitaḥ // 46

<sup>218</sup>asnātvā <sup>219</sup>cāpy ahutvā cājaptvā 'dattvā ca mānavah /  
devādinām <sup>220</sup>ṛṇibhūtvā <sup>221</sup>narakam pratipadyate // 47

<sup>222</sup>eka eva hi bhuṇkte 'nnam aparo 'nnena bhujyate <sup>223</sup>/  
<sup>224</sup>na bhujyate <sup>225</sup>sa evaiko <sup>226</sup>yo bhuṇkte 'nnam <sup>227</sup>sasākṣikam // 48

<sup>228</sup>vibhāgaśilo yo nityam <sup>229</sup>kṣamāyukto <sup>230</sup>dayāparah /  
<sup>231</sup>devatātitibhaktaś ca gr̥hasthāḥ sa tu dhārmikah // 49

dayā <sup>232</sup>lajjā <sup>233</sup>ksamā śraddhā prajñā yogah <sup>234</sup>kṛtajñatā /  
<sup>235</sup>ete yasya gunāḥ santi <sup>236</sup>sa gr̥hi mukhya ucyate // 50

197. D E devadaityamanusyaiś ca.

198. D tathāgnīś copajivyate.

199. D E whole line omitted.

200. A tasmā śreṣṭhaḥ gr̥hāśrami; B C G tasmāc chreṣṭhah gr̥hāśrami; F K tasmāc chreṣṭhāśramo gr̥hi; H I J tasmāc chreyān gr̥hāśrami.

201. H I J caturṇām; L sarveṣām.

202. A B C D E G ca.

203. K jyotiḥ.

204. H I sidamānena teneha; K tenaiva sidatā enām; L tenaiva sidatā yena.

205. A C D sidanty anyatare trayah; B sidanty apare trayah; G sidantitare trayah; K sidanti cetare trayah; M S U sidantihetare trayah.

206. A mūlaprānam; E mūlatrāṇe.

207. B C G tasmāc chākhāś ca pallavāḥ; E F skandhāc chākheti pallavāḥ; J K L M S U skandhāc chākhāḥ sapallavāḥ.

208. A mūlenaiva vinaśte hi; D E mūle caiva vinaśte hi; F H I J K L M S U mūlenaiva vinaśtena.

209. A D E F H I J K L M S U etad.

210. M S U rakṣitavyo.

211. K gr̥hāśramah.

212. A mānaniyo 'tha; D mānaniyo hi; H I J rakṣanīyaś ca.

213. A D yaḥ; H I J hi.

214. H I sa.

215. M S U gr̥hāśrami.

216. B C G tathaiva; H I na cāpi.

217. F H I K L M S U putradāreṇa.

218. H whole line omitted.

219. A asnātvā cāpy ahutvā cājaptvā yas tu bhuñjate; B G asnātvā cātha hutvā cāpy adatvā ye tu bhuñjate; J asnātvā 'japtvā 'hutvā bhuṇkte 'datvā ca yo dvijah; K tasmāt tv ācamya hutvā ca bhuṇkte datvā ca yo narah; L asnātvā cāpy ahutvā ca bhuṇkte 'datvā ca yo narah.

220. D rte matvā.

221. B C G narakam te vrajanty adhah; F daridri ca bhaven narah; H I J narakam sa tu gacchati.

222. D E whole line omitted.

223. A annam eko hi bhuñjita bhuñjītānnena cāparah; B C G eko hi bhakṣayat annam aparo 'nnam a bhakṣyate; I ekena bhujyate tv annam parapākena bhujyate; L eka eva hi bhuṇkte 'nnam aparo naiva bhujyate.

224. A D E na bhuñjita; C H sa bhujyate; J sa bhuñjate; K L sa eva bhujyate.

225. H ya.

226. A yo bhuṇkte hi; B C G I yo 'nnam bhuṇkte.

227. F samāśikam; K naṣṭamīśikam; L asākṣikam; I J M S U sasākṣinā.

228. K L whole line omitted.

229. A H I vibhāgaśilatā yasya; B C G J vibhāgaśilasampannah.

230. A B C D E F G H I dayāluṅkah.

231. A B C D E G H I J K L whole line omitted.

232. A damo; D E darnah.

233. A dayā kāntih śraddhā tyāgah; B C F G H J kṣamā śraddhā prajñāh tyāgah; D E dayā kāntih titikṣā samatā; K kṣamā śāmṛtī yogakṣemah; L kṣamā śraddhā tyāgah satyam.

234. A kṛtākṛtā; D E tathā; K L suśilatā.

235. F guṇā yasya bhavanty etc.

236. A gr̥hastho; B C D E F G H I J gr̥hasthāḥ.

samvibhāgam<sup>237</sup> tataḥ kṛtvā<sup>238</sup> gṛhasthah<sup>239</sup> śeṣabhuḍ bhavet /  
bhuktvā tu<sup>240</sup> sukham<sup>241</sup> āsthāya tad annam<sup>242</sup> parināmayet // 51

<sup>243</sup>itihāsapurāṇādyaiḥ<sup>244</sup> ṣaṭṭaṁ ca saptamam̄ nayet /  
aṣṭame<sup>245</sup>lokayātrā tu bahiṣsandhya<sup>246</sup> tataḥ<sup>247</sup> punah<sup>248</sup> // 52

<sup>249</sup>homo bhojanakañ caiva<sup>250</sup>ya cānyad<sup>251</sup>gṛhakṛtyakam /  
kṛtvā caiva<sup>252</sup> tataḥ paścāt svādhyāyam kiñcid<sup>253</sup> āacet<sup>254</sup> // 53

pradoṣapaścimau yāmau<sup>255</sup> vedābhyaśena yāpayet<sup>256</sup> /  
<sup>257</sup>yāmadvayam̄ śayāno hi<sup>258</sup> <sup>259</sup>brahmabhūyaya kalpate // 54

237. D E savibhāgam.

238. H J kuryāt.

239. D E gṛhasya.

240. A ya; B C G 'tha; D E ca.

241. H I gṛham.

242. E pāramam bhavet.

243. H I J itihāsapurāṇābhyaṁ.

244. A D E ṣaṭṭasaptamakah nayet; B C G K ṣaṭṭasaptamakau nayet; F ṣaṭṭam vā saptamam̄;  
H I J ṣaṭṭam saptamam abhyaset.

245. A lokayātrāyai; B E G I lokayātrām̄ tu.

246. B C sandhyām̄.

247. D E yataḥ.

248. J param.

249. A homam bhojanakālām ca; B C homam̄ bhojanakālañ ca; F homabhojanakṛtyam ca;  
I homabhojanakāle tu; J homabhojanakāle ca; L home bhojanakāle ca.

250. A B C D E G I L yad anyad.

251. J kṛtyakam̄ gṛhe.

252. F G I M S U caivam.

253. E kaścid.

254. E ābharet; M S U āharet.

255. A pradoṣapaścimau yamau; L bhāgau.

256. A B C F G H I K L M S U tau nayet.

257. D E praharadvayaṁ.

258. F tu.

259. A brahmabhūyā hi kalpate; K L brāhmaṇo nāvasidati.

naimittikāni kāmyāni<sup>260</sup> nipatanti<sup>261</sup> yathā yathā<sup>262</sup> /  
tathā<sup>263</sup>tathaiva kāryāni<sup>264</sup> na kālas<sup>265</sup> tu vidhiyate<sup>266</sup> // 55

<sup>267</sup>asminn eva<sup>268</sup> prayuñjāno<sup>269</sup> <sup>270</sup>hy asminn eva pralīyate<sup>271</sup> /  
<sup>272</sup>taṣmāt sarvaprayatnena<sup>273</sup> kartavyam̄ sukham icchatā // 56

sarvatra<sup>274</sup> madhyamau yāmau hutāśeṣam haviś<sup>275</sup> ca yat /  
bhuñjānaś ca śayānaś ca brāhmaṇo nāvasidati // 57

<sup>276</sup>iti dākṣe dharmāśāstre dvitiyo 'dhyāyah //

260. H kāryāṇi.

261. J niṣpatanti.

262. C L tathā.

263. A G I tathā hi; B K tathā ca; F tathā tu; J tathāpi; L tathā nu.

264. H kṛtyāni.

265. G kālam tu; K L kālo 'tra.

266. G vilambayet.

267. H I J whole line omitted.

268. D E asminn ekah.

269. A D E sadā yuktaḥ.

270. A yasmīnn eva; B ady asminn eva; D E L asminn eva; G ity asminn eva.

271. L ca liyate; M S U tu liyate.

272. A B C D E G H I J whole verse omitted.

273. F svādhyāyam̄ ca samabhyaṣet.

274. K L śarvarya.

275. L bahiś.

276. A B C D E G H I J colophon omitted; K iti dākṣe dvitiyo 'dhyāyah.

## TR̥T̥IYO 'DHYĀYAH

<sup>1</sup>sudhā nava gr̥hasthasya <sup>2</sup>sadvyayāni <sup>3</sup>navaiva ca /  
<sup>4</sup>tathaiva nava karmāṇi <sup>5</sup>vikarmāṇi tathā nava // 1

pracchannāni<sup>6</sup> <sup>7</sup>navānyāni prakāśyāni<sup>8</sup> <sup>9</sup>tathā nava /  
saphalāni <sup>10</sup>navānyāni niṣphalāni<sup>11</sup> <sup>12</sup>navaiva tu // 2

adeyāni<sup>13</sup> <sup>14</sup>navānyāni vastujātāni sarvadā<sup>15</sup> /  
<sup>16</sup>navakā nava nirdiṣṭā<sup>17</sup> gr̥hasthonnatikārakāḥ // 3

<sup>18</sup>sudhāvastūni vakṣyāmi<sup>19</sup> viśiṣṭe<sup>20</sup> gr̥ham āgate /  
manāś cakṣur mukham vācam<sup>21</sup> saumyam dadyāc<sup>22</sup> catuṣhayam // 4

- 
1. **B** sudhānaiva; **D E I L** mudhā nava; **H** yathā nava.
  2. **B G** madhyamāni; **C H** savayāni; **F** iṣād dānāni; **I** navamayāni; **K** manāg dānāni; **L** mānādānāni; **M** śabdayāmi.
  3. **A B C D E F G I** navaiva ca; **F K L** vai nava; **H** navena ca; **J** nava caiva hi; **M S U** navaiva tu.
  4. **A D E** tathā ca nava karmāṇi; **B C G H I J K L** nava karmāṇi tasyaiva; **F** nava karmāṇi nava tathā.
  5. **A B D E F** navaiva tu; **K L** vai nava.
  6. **H** adeyāni.
  7. **A** tathānyāni.
  8. **A B C D J** prakāśāni; **I** niṣphalāni.
  9. **A D** navaiva tu; **F J K L** punar nava.
  10. **A** navāni yāni; **B** tathānyāni.
  11. **A** niṣphalāni; **I** prakāśyāni.
  12. **E** sarvadā, **I** punar nava.
  13. **A** pracchannadeyāni; **D** na deyāni.
  14. **A** na deyāni na cānyāni.
  15. **C** sarvaśāḥ.
  16. **L** whole verse omitted.
  17. **A** naiva kālā vinirdiṣṭā; **J** navakāni ca nirdiṣṭāḥ.
  18. **G** samā; **H** athāparam; **L** mudhā.
  19. **H** pravakṣyāmi.
  20. **C G** śiṣṭe ca.
  21. **B D E** vāca; **H I J** vākyam.
  22. **F** dattvā; **J** saṅgāt.

abhyutthānam<sup>23</sup>ihāgaccha<sup>24</sup>pūrvālāpaḥ priyānvitah /  
 25upāsanam<sup>26</sup> anuvrajyā<sup>27</sup> kāryāṇy etāni yatnatah<sup>28</sup> // 5

29īśad dānāni<sup>30</sup> cānyāni<sup>31</sup>bhūmir āpas tr̄ṇāni ca /  
 pādaśaucam<sup>32</sup>tathābhyaṅgam āsanam<sup>33</sup> śayanam tathā // 6

34kiṁcic cānnam<sup>35</sup> 36yathāśakti<sup>37</sup>nāsyānaśnan<sup>38</sup>gr̄he vase /  
 39mr̄ jalām cārthine deyam etāny api sadā<sup>40</sup> gr̄he // 7

sandhyā snānam japo homah svādhyāyo devatārcanam /  
 41vaiśvadevaṁ tathātithyam<sup>42</sup>udakam vā svaśaktitah // 8

43devapitrmanuṣyāṇām<sup>44</sup> 45dīnānāthapatasvinām /  
 46mātāpitrgurūṇān ca<sup>47</sup>samvibhāgo<sup>48</sup>yathārhatah // 9

23. F tatah gacchet.  
 24. A pūrvālāpa priyānvitah; F M S U prccālāpapriyānvitah; H J pūrvāvādah priyānvadah.  
 25. I whole line omitted.  
 26. Buccāsanam.  
 27. C anujñātam.  
 28. F nityāśah.  
 29. I whole line omitted.  
 30. A vyāvāni; B C G dvayāni.  
 31. A H bhūmy udakatr̄ṇāni ca; B udakam bhūstr̄ṇāni ca.  
 32. H J snānam.  
 33. A D svāśrayah; B D āśrayah; M S U āśrayah.  
 34. I whole verse omitted.  
 35. A B C D E G rātrau; H deyan; K dānam.  
 36. A B D E H yathāśaktiyā; J yathāśakyān; K S yathāśaktih.  
 37. A D E deyam annam; F nāsnātasya.  
 38. A yathāvidhi; D E yathāvidhih; J sadā gr̄he; K gr̄ham vase.  
 39. A majanaṇam; B nirjalam; D E bhojanam.  
 40. A sutām; B sumān; C D E G satām.  
 41. B vaiśvadeve kṣayo 'tithyam; C G I vaiśvadevas tathātithyam; F vaiśvadevaṁ kṣamātithyam; H J K vaiśvadeve kṣanātithyam.  
 42. A D E uddhṛtah pākāśaktitah; B nu dhṛtam vā svaśaktitah; F K uddhṛtyāpi ca śaktitah.  
 43. A C D E G H I J whole verse omitted.  
 44. B F K L M S U pitṛdevamanuṣyāṇām.  
 45. B dīnānām ca tapasvinām.  
 46. B F gurumātrpitṛṇām ca.  
 47. B savibhāgo.  
 48. B vikarmakṛt; F yathārhatah.

- 49etāni nava karmāṇi vikarmāṇi<sup>50</sup>tathā punah /  
 51anṛtam pāradāryañ<sup>52</sup>ca<sup>53</sup>tathābhakṣyasya bhakṣaṇam<sup>54</sup> // 10
- 55agamyāgamanāpeyapānam<sup>56</sup> 57steyañ ca himsanam /  
 58aśrautakarmācaraṇam<sup>59</sup>mitradharmabahiṣkr̄tam // 11
- 60navaitāni vikarmāṇi<sup>61</sup> satataṁ<sup>62</sup> tāni varjayet<sup>63</sup> /  
 āyur vittam gr̄hacchidram<sup>64</sup> mantramaithunabheṣajam // 12
- 65tapodānāpamāne ca nava<sup>66</sup> gopyāni<sup>67</sup> yatnatah<sup>68</sup> /  
 prāyogyam<sup>69</sup> 70tr̄ṇāsuddhiś ca<sup>71</sup>dānādhyayanavikrayāḥ // 13
49. A B C D E G H I J whole line omitted.  
 50. K iti cocyate.  
 51. H I J whole line omitted.  
 52. F anṛtam paradārāś ca; K parāpavādām anṛtam.  
 53. A abhakṣyasya ca; C tathā matsyasya; E hy abhakṣyasya.  
 54. E lakṣaṇām.  
 55. H I J whole verse omitted.  
 56. A agamyāgamanē peyam; B agamyāgamanān̄ steyam; G agamyāgamanopeyam.  
 57. A C D E G himṣā steyam tathaiva ca; B himṣā caiva tu paīsuṇam; F steyam ca himṣanam; K lepaṇa ca himṣanam.  
 58. A C G aśrautadharmaśāraṇam; B aśrautadharmaśāraṇam; D E aśrautadharmaśāriṇām.  
 59. A mitradharmabahiṣ kṛtam; K -karma-.  
 60. H I J whole line omitted.  
 61. B etāny eva vikarmāṇi; G navaitāni ca karmāṇi.  
 62. D E satatam; F K L M S U tāni sarvāṇi.  
 63. D E parivarjayet.  
 64. A mantrā maithunavañcane; B mantramaithunam eva ca; C G mantrāḥ maithunamardane; D E mantramauṣadhamaitunam; H I mantramoṣadhisāṅgam; J mantrāṇi maithunamauṣadham.  
 65. A B pāpakarmāpamānam; C G pāpakarmāpamānah; D E pāpakarmaparāṇnam; H I dānāmāṇavāmāne; K dānāmāṇapamānam.  
 66. A B C G dharmo; D E dharmah.  
 67. D E gopyo.  
 68. A B D E F H I J K sarvadā.  
 69. A J pragopyam; C G agopyam.  
 70. G H tr̄ṇāsuddhā ca.  
 71. A B C G dāyādyo dhanavikrayah; D E dānādau dhanavittayah; H J dāyabhāgaś ca vikrayah.

<sup>72</sup>kanyādānam vṛṣotsargo rahaḥ<sup>73</sup> <sup>74</sup>pāpam ca kutsitam /  
<sup>75</sup>prakāśyāni navaitāni <sup>76</sup>gr̥hasthāśramibhiḥ sadā // 14

mātāpitror gurau mitre vinitē copakārīni /  
<sup>77</sup>dīnānāthavīśiṣṭebhyo dattam ca<sup>78</sup> saphalam bhavet // 15

dhūrte vandinī<sup>79</sup> malle<sup>80</sup> ca kuvaldye kitave śaṭhe /  
<sup>81</sup>cāṭucāraṇacaurebhyo dattam bhavati niṣphalam // 16

sāmānyam yācitam nyāsa <sup>82</sup>ādhir dārāḥ <sup>83</sup>suhṛd dhanam /  
<sup>84</sup>kramāyātam ca<sup>85</sup> nikṣepaḥ sarvasvañ cānvaye<sup>86</sup> sati // 17

āpatsv api na deyāni nava vastūni sarvadā<sup>87</sup> /  
 yo dadāti sa <sup>88</sup>mūḍhātmā <sup>89</sup>prāyaścittī bhaven narah<sup>90</sup> // 18

72. J whole verse omitted.

73. F rahasi.

74. A pāpajugupsitam; C D E G pāpam jugupsitam; F etāni varjayet; I pāpam jugupsanam; H K pāpam akutsitam; M S U pāpam akutsanam.

75. A B C D E F G H I whole line omitted.

76. L M S U gr̥hasthāśramiṇas tathā.

77. A C D F G J dīnānāthavīśiṣṭeṣu; E dīnānāthavīśiṣṭe tu.

78. B H I J L M S U tu; K hi.

79. H bandhini.

80. M S U mande.

81. D E cāṇḍale cāraṇe caure; B bhāṭacāraṇacaurebhyo; C cāṭucāraṇacaureuṣu; J cāracāraṇacaurebhyo.

82. A I J K M S U ādhir dārāś ca.

83. A D godhanam; H I mardanam; F K L M S U taddhanam.

84. A bhāryādattam; B bhāryāṛjitasya; C D E bhāryāṛditīś; F K L anvāhitāṇi; G bhāryāṛditam; H I bhayaṇam dānam; J hayam dānam.

85. K tu.

86. H °cānaye.

87. K piḍitah; L paṇḍitaiḥ.

88. F mūrkhas tu.

89. B C G H I J K L M S U prāyaścittiyate; F prāyaścittena.

90. F yujyate; H I J K L dvijāḥ.

<sup>91</sup>navanavakavettāram <sup>92</sup>anuṣṭhānaparam <sup>93</sup>naram<sup>94</sup> /  
 iha loke <sup>95</sup>paratṛāpi śrīś cainam naiva muñicati<sup>96</sup> // 19

yathaivātmā <sup>97</sup>paras tadvat draṣṭavyah<sup>98</sup> sukham icchatā<sup>99</sup> /  
 sukhaduḥkhāni tulyāni yathātmani tathā pare // 20

sukham vā<sup>100</sup> yadi vā duḥkham yat kiñcit kriyate<sup>101</sup> pare<sup>102</sup> /  
<sup>103</sup>tat kṛtam tu <sup>104</sup>punaḥ paścāt sarvam ātmāni <sup>105</sup>tad bhavet // 21

na<sup>106</sup> kleśena<sup>107</sup> vinā dravyam <sup>108</sup>dravyahīne kutah<sup>109</sup> kriyā<sup>110</sup> /  
<sup>111</sup>kriyāhīne <sup>112</sup>kuto dharmah dharmahīne kutah sukham // 22

91. H I J navakasya ca vettāram.

92. A anutpannaparam; F manuso 'dhipatir.

93. B C param; F nr̥pām.

94. D E whole line as:

na dādāti navaitāni svāśramāsaktamānasah.

95. A paratre ca; B pare caiva; D E paratraiva; M S U pare ca.

96. K after this verse has a colophon as:

iti dākṣe trīyo 'dhyāyah.

97. H param tattvam.

98. H draṣṭavyam.

99. H I J ipsatā.

100. J omitted.

101. I dr̥yate.

102. B paro; D E param; H omitted; K L paraiḥ.

103. F yatkṛtam; H I J tat sarvam; M S U tatas tat.

104. H J svakṛtam tasmāt; I sukṛtam tasmāt.

105. A tatpare; K M S U jāyate; L yojayet.

106. I sa.

107. D E yatnena.

108. F vinā dravyena.

109. D E yathā; F na.

110. J kriyā.

111. D E kriyāhinasya; K kriyāhinena.

112. A B C F G J L M S U na dharmah syād; D E dharmeṇa; K dharmasādharmyaṁ.

sukhaṁ<sup>113</sup>ca vāñchate sarvas<sup>114</sup> tac ca<sup>116</sup> dharmasamudbhavam /  
 117 tasmād dharmaḥ sadā kāryaḥ<sup>118</sup> sarvavarṇaiḥ prayatnataḥ<sup>119</sup> // 23

<sup>120</sup>nyāyāgatena dravyena kartavyam pāralaukikam /  
 dānañ<sup>121</sup> ca vidhinā deyam kāle<sup>122</sup> pātre guṇānvite // 24

<sup>123</sup>samam dviguṇasāhasram ānantañ<sup>124</sup> ca<sup>125</sup> yathākramam /  
 dāne<sup>126</sup> phalaviśeṣah syādd<sup>128</sup> himsāyām tāvad eva tu // 25

<sup>129</sup>samam abrāhmaṇe dānam dviguṇam brāhmaṇabruve /  
<sup>130</sup>sahasraṇam ācārye<sup>131</sup> tv anantam vedapārage // 26

<sup>132</sup>vidhihine<sup>133</sup> tathā pātre yo dadāti pratigraham /  
<sup>134</sup>na kevalam tad<sup>135</sup> vinaśyec<sup>136</sup> cheṣam<sup>137</sup> apy asya naśyati // 27

113. A D E K M S U vāñchanti; H hi rāñjate; L vāñchati.

114. A D E ye sarve; F H I sarvam; J K M S U sarve hi; L sarvo hi.

115. D E tat tad.

116. A dānaphalapradam; D E dravye phalañ sukhām; K L dānasamudbhavam.

117. A D E H I whole verse omitted.

118. B C G sarvavarṇena; K sarvadharmais tu; L sarvavarṇaiś ca.

119. B C G K L yatnataḥ.

120. J K whole line omitted.

121. F dānañ hi; J dāne.

122. H dravyam; I dravya.

123. A B C E F G J M S U sama-

124. B G ācāmtyam; D E ānantañ ca; H I anantāni; K nānyam pātrañ.

125. F yathā kramāt.

126. A dānāt.

127. H I phalaviśeṣe.

128. A D E pātre caiva guṇānvite; B G himsāyām tadvad eva hi; F viśeṣād yatna eva hi; H I J himsāyam evam eva hi.

129. D E K L whole verse omitted; H I whole verse as:  
 pitūḥ śataguṇam dānañ sahasrañ mātūr ucyate /  
 bhaginyām śatasāhasram sodare dattam akṣayam //

130. A ācāre śatasāhasram; J śatasāhasram.

131. A B G J anantam.

132. A E L vidhihīnañ.

133. F yathā.

134. D E whole line as:

tad dānañ vā kriyā caiva sarvam bhavati niṣphalam.

135. A B C F G hi tad; I paramaṇ; K omitted.

136. A yāti; B C H I J dānañ; F vyartham.

137. F anyatra; K anyad vi-; L asya vi-.

<sup>138</sup>vyasanapratikārāya<sup>139</sup> kutumbārthañ<sup>140</sup> ca yācate /  
 evam anviṣya<sup>141</sup> dātavyam<sup>142</sup> sarvadāneś ayam vidhiḥ // 28

<sup>143</sup>mātāpitṛvihinam tu<sup>144</sup> samṣkārodvahanādibhiḥ /  
<sup>145</sup>yah sthāpayati<sup>146</sup> tasyeha<sup>147</sup> puṇyasamkhyā na vidyate // 29

<sup>148</sup>na tac chreyo<sup>149</sup> gnihotreṇa<sup>149</sup> nāgnīṣṭomena labhyate<sup>150</sup> /  
<sup>151</sup>yac chreyah<sup>152</sup> prāpyate pumṣā<sup>153</sup> vipreṇa sthāpitena vai<sup>154</sup> // 30

<sup>155</sup>yad yad iṣṭatamam loke yac cāpi<sup>156</sup> dayitam grhe /  
 tat tad guṇavate deyam tad evākṣayam icchatā // 31

<sup>157</sup>iti dākṣe dharmaśāstre trīyo 'dhyāyah //

138. A vyasanārthañ tu kuviṣre; B C G K vyasanapratikārārthañ; D E vāsanārthañ tu  
 viṣre; F vyasanam prītajīvārthañ; H I vyasanārthañ ṣārthañ vā; J vivāhārthañ  
 ṣārthañ ca; L yo vyasanapratikārārthañ.

139. A D E dhanādhyeṣu.

140. A D E kadācana; H hitāya vai; I hitāya ca; J hi yācate.

141. D E arthīv api; H I ādyeṣu; J ādiṣu.

142. H I J sarvadharmaś ayam vidhiḥ; K sarvadravyeṣu sarvadā; L sarvavarṇeṣu sarvadā;  
 M S U anyatāñ na phalañ bhavet.

143. A mātāpitṛvihinam hi; D mātāpitṛvihinam hi; E mātāpitṛvihinas tu; F H I mātāpitṛvihinasya.

144. D E samṣkārodvahanādikam; K L samṣkārodvahanādikaiḥ.

145. K tat.

146. A sasneham; D E pāpātmā; H I tasyaivam.

147. D E nirayi satatam bhavet.

148. A na chreyor-; D na tapo nā-; E tato enā-; F yac chreyo nā-.

149. H I nāśvamedhena.

150. J whole line omitted.

151. L whole line omitted.

152. A D E F prāpnuvāt.

153. A D E martyo; F viopro; H I pumṣo; L pumṣām.

154. M S U tu.

155. A D E H I J whole verse omitted.

156. B C G K L cāṣya; F cātma-

157. A B C D E G H I J colophon omitted; K L iti dākṣe caturtho 'dhyāyah.

## CATURTHO 'DHYĀYAH

<sup>1</sup>patnimūlam gṛham pumsām yadi chando 'nuvartini<sup>2</sup> /  
<sup>3</sup>gṛhāśramāt param<sup>4</sup>nāsti yadi bhāryā vaśānugā  
 tayā<sup>5</sup> <sup>6</sup>dharmaṁthakāṁkhyatrivargaphalam aśnute // 1

<sup>7</sup>prākāmye<sup>8</sup> vartamānā tu<sup>9</sup> snehān na tu nivāritā /  
 avaśyā<sup>10</sup> sā bhavet paścād<sup>11</sup> yathā vyādhir upekṣitah // 2

<sup>12</sup>anukūlā <sup>13</sup>hy avāgduṣṭā dakṣā <sup>14</sup>sādhvī priyamvadā /  
 ātmaguptā <sup>15</sup>svāmibhaktā devatā sā na mānuṣi // 3

<sup>16</sup>anukūlakalatro yas <sup>17</sup>tasya svarga <sup>18</sup>ihaiva hi /  
 pratikūlakalatrasya <sup>19</sup>narako nātra samśayah // 4

- 
1. L etanmūlam.
  2. A B C D E G H I J *whole line omitted.*
  3. A D E gṛhāśramaparo; H I J gṛhāśramāt paro; K M S U gṛhāśramasamāṇ.
  4. A D E dharmaṁ bhāryā caiva.
  5. J tadā; K yathā; L yayā.
  6. A D E dharmāṁthakāṁnādi;- J sarvārthakāṁbhāyām; B C F G K L M S U dharmāṁthakāmnām.
  7. A B C D E F G H I J *whole verse omitted.*
  8. K na kāryā; L svakāmā.
  9. K snehāc ca pratipāditā; L snehavat pratipālitā.
  10. K L apathyā.
  11. K yāvad; L yathā.
  12. A B C D E F G H I J *whole verse omitted.*
  13. K 'thavā duṣṭā; M S U na-.
  14. L priyamvadapativrātā.
  15. K L patibhuktā ye.
  16. A B C D E F G H I anukūlakalatrasya.
  17. A B C D E F G svargas tasya; H J svargo bhavati; I svato bhavati.
  18. A suniścitaḥ; B C F G na samśayah; D E viniścitaḥ; H I J niścitaḥ; K ihaiva tu.
  19. I narako nāsti samśayah; L dvidārasya višeṣataḥ.

svarge 'pi durlabham<sup>20</sup> hy etad<sup>21</sup> anurāgaparasparam /  
22 rakta eko virakto 'nyas tasmāt<sup>23</sup> kaṣṭataram tu<sup>24</sup> kim<sup>25</sup> // 5

26 gṛhavāsaḥ<sup>27</sup> 28 sukhārthāya 29 patnīmūlam<sup>30</sup> ca tat sukham /  
31 sā patnī yā vinitā syāc cittajñā vaśavarttī // 6

32 duḥkhā hy anyā 33 sadā khinnā 34 cittabhedaḥ parasparam<sup>35</sup> /  
pratikūlakalatrasya dvidārasya viśesataḥ // 7

36 jalaukāvat striyah sarvāḥ bhūṣaṇacchādanāśanaiḥ /  
37 subhūtyāpi kṛtā nityam<sup>38</sup> puruṣam hy<sup>39</sup> apakarṣati // 8

40 jalaukā raktam ādatte<sup>41</sup> kevalam<sup>42</sup> raktakāmukī /  
43 aṅganā tu dhanam cittaṁ māṁsam viryam<sup>44</sup> tathā sukham // 9

- 20. S durlabhaḥ.
- 21. B C D E F G H I J L M S U anurāgah.
- 22. A B C D E G raktam ekam viraktam tu; F raktam ekam viraktam ca; H I saktam ekam viraktam cet; J raktam eko viraktam cet; K raktam ekam viraktānyam.
- 23. D E asmāt.
- 24. A D E F H I J M S U nu.
- 25. L whole line omitted.
- 26. L whole line omitted.
- 27. D E gṛhavān; H I gṛhāśrami; J gṛhāśrame; K gṛham vācā.
- 28. A B C G sukhārthan hi; D E F sukhārtho hi; H J sukhasthasya; I omitted; K sukhārtham ca.
- 29. I supatnīmūlam.
- 30. A D E H I hi tat; J tat; K M S U gṛhe.
- 31. H samṛpatnyā viddhijñā tu; J sā patnī yā viddhijñā tu; K sā patnī yā vinitā ca.
- 32. A D E K duḥkhāśikā; C G I duḥkhānvitā; J duḥkhāntikah.
- 33. C kalibhedo; D E kalir bhedā; G J kalir bhedāḥ; H I kāle bhedā.
- 34. A G chidrapīḍā; C ucchedapīḍā; E mṛttachidrā; H citte piḍā; I K cittapiḍā; J cittabhedaṁ.
- 35. B L whole verse omitted.
- 36. A D E jalūkeva tu sarvā stri; B C G jalaukeva hi sarvā stri; F jalaukā iva tāḥ sarvāḥ; K L jalaukā iva sarvā stri; J M S U yoṣit sarvā jalaukeva.
- 37. A sukṛtyāpya-; B C D E G sukratāpa; F L subhṛtāpi; H I J supūjītā; K saṁbhṛtāpi.
- 38. A D E hy esā; H svād vāpi; I J sukhād vāpi.
- 39. D tv.
- 40. A H I J K jalūkā; D E jalūkās.
- 41. I J ādhatre.
- 42. A B C D E F G K L M S U sā tapasvini.
- 43. A B itarā ca dhanam; D E yad dattam śatadam; F H I K L M S U itarā tu dhanam; J itarā dhanam.
- 44. A B C D E F G H I K L M S U vittam.
- 45. A B C F G K M S U balaṁ sukhām; L sukhām balaṁ.

sāśāṅkā<sup>46</sup> ca<sup>47</sup> bhaved bālye yauvane<sup>48</sup> viśayonmukhī /  
49 trṇavan manyate nārī<sup>50</sup> vrddhabhāve svakam<sup>51</sup> tanum<sup>52</sup> // 10

53 anukūlā sadā hrṣṭā dakṣā sādhvī<sup>54</sup> pativrataḥ<sup>55</sup> /  
56 etāvadguṇasāmyuktā<sup>57</sup> śrīr eva stri na samśayah // 11

58 prahr̥tamānasā<sup>59</sup> nityam<sup>60</sup> sthānamānavicakṣaṇā /  
bhartuh<sup>61</sup> prītikarī<sup>62</sup> yā tu sā bhāryā<sup>63</sup> itarā jarā // 12

śiṣyo<sup>64</sup> bhāryā<sup>65</sup> siśur bhratā<sup>66</sup> mitram dāsah samāśritah /  
67 yasyaite tu vinitā syus tasya<sup>68</sup> loke hi gauravam // 13

- 46. C F G L M S U saśāṅkā; D E śāntyā.
- 47. A C F G H I J K M S U bālabhāve tu; L bālabhāve 'pi.
- 48. A F K L M S U vimukhī bhavet; B C D E F G K bhimukhī bhavet; L sumukhī bhavet.
- 49. M bhṛtyavan.
- 50. A B D E F H I J K L M S U paścād.
- 51. A svayam.
- 52. D E trṇam.
- 53. A anukūlatayā hrṣṭā; B C G anukūlā hy avāgduṣṭā; D E anukūlā hy avākduḍghā; F anukūlā tv avāgduṣṭā; I anukūlā sadā tuṣṭā; M S U anukūlā na vāgduṣṭā.
- 54. A C D G J prajāvati; B E H I K prajāpatih.
- 55. L whole verse omitted.
- 56. A K etair guṇaiś ca samyuktā; F H J K M S U ebhir eva guṇair yuktā.
- 57. A C D E sā śrīr eva; B sādhvir eva; G strīr eva; I strīr eva stri; K sā strī tv eva.
- 58. A prahr̥tamanasā; J āḥṛtamanasā; L anukūlātyam; M S U yā hr̥tamanasā.
- 59. B D E caiva; C tasya.
- 60. A samānasthānavicakṣaṇā; B nityasthānavicakṣaṇā; D E nityasnāne vicakṣaṇāḥ; L snāna-pāṇavicakṣaṇā.
- 61. A C F G H K prītikarā; I J priyakarā.
- 62. M S U nityam.
- 63. A C D E G tv itarā jarā; B nv itarā na sā; F H cetarā jarā; I cetarā janāḥ; J L itarā jarā; K itarā janāḥ; M S U hitarā jarā.
- 64. A B C D E G K L jihvā; F siṣyā; H I J jivā.
- 65. H I J siśur bhartṛ.
- 66. A mitro dāsās ca āśritah; D E bhratāmitrasamāśritah; J mitrādāsasamāśritah; K M S U putro dāsah samāśritah; L putro dāsasamanvitah.
- 67. A yasyaiva; D E yasyaite hy avinitā syus; F H I J K L M S U yasyaitāni vinitāni.
- 68. A B C F G J K L loke 'pi; D E śokena.

prathamā dharmapatnī syād<sup>69</sup> dvitiyā rativardhini /  
<sup>70</sup>dr̥ṣṭamātram<sup>71</sup> phalam tatra<sup>72</sup> <sup>73</sup>nādr̥ṣṭam <sup>74</sup>upajāyate // 14

dharma patnī samākhyātā nirdoṣā yadi sā<sup>75</sup> bhavet /  
<sup>76</sup>doṣe sati<sup>77</sup> na doṣah syād<sup>78</sup> anyā kāryā guṇānvitā // 15

<sup>79</sup>aduṣṭām vinatām bhāryām yauvane yaḥ parityajet<sup>80</sup> /  
<sup>81</sup>sa jīvanānte strītvāñ ca<sup>82</sup> <sup>83</sup>vaidhavyañ ca <sup>84</sup>samāpnuyāt // 16

<sup>85</sup>daridram vyādhitarūp mūrkham<sup>86</sup> bhartāram yāvamanyate /  
<sup>87</sup>ihaiva sā śunī gr̥dhri śūkarī ca <sup>88</sup>bhavet punah // 17

<sup>89</sup>mṛte bhartari yā nārī samārohed hutāśanam /  
<sup>90</sup>sārunḍhatiśamācārā svargaloke mahiyate // 18

69. F tu; K M S U ca.

70. A D E whole line omitted.

71. A B C D E F G K L M S U dr̥ṣṭam eva.

72. H I J tasyāñ; K tasyā; L tasmi.

73. H I J K L aduṣṭam.

74. B C G upalabhyate; F upapadyate; H I L nopapadyate; J nopalabhyate; K nopajāyate.

75. A omitted.

76. H I doṣev api.

77. B nirdoṣa; J na daṇḍyā...; K sadoṣah.

78. F M S U anyā bhāryā guṇānvitā; H anyodvāhe vijānataḥ; I anyodvāho 'pi jānataḥ; J tvāṁ na vijānataḥ.

79. F L aduṣṭāpatitām; K aduṣṭām patinā; S U aduṣṭāpatitām.

80. A B C D E G whole verse omitted.

81. H J L saptajanma bhavet; K sajivamānuṣa...

82. H I J K L omitted.

83. K vandhyātvām; M S U vandhyatvañ ca.

84. H I J L punah punah.

85. A B C D E G whole verse omitted.

86. F K M S U caiva; L klībam.

87. H I J sā mṛtā jāyate strī śvā śūkarī ca; F M S U śuni gr̥dhri ca makari jāyate sā.

88. F H J M S U punah punah; K L bhījāyate.

89. A B C D E G H I J whole verse omitted.

90. F M S U sā bhavet tu śubhācārā; K sā bhavet chubhācārā.

<sup>91</sup>vyālagrāhī yathā vyālam balād uddharate vilāt /  
tathā sā patim uddhṛtya <sup>92</sup>tenaiva saha modate // 19

<sup>93</sup>cāndālapratyavasitaparivrājakatāpasāḥ<sup>94</sup> /  
teṣām jātāny apatyāni cāndālaiḥ saha vāsayet // 20

<sup>95</sup>iti dākṣe dharmaśāstre caturtho 'dhyāyah //

91. A B C D E G H I J K whole verse omitted.

92. L triloka mahiyate.

93. A B C D E G H I J M whole verse omitted.

94. L I cāndālāḥ pratyānikah vasitāḥ parivrājakatāpasāḥ.

95. A B C D E G H I J colophon omitted; K iti dākṣe pañcamo 'dhyāyah; L iti dākṣe dharmaśāstre pañcamo 'dhyāyah.

## PAÑCAMO 'DHYĀYAḥ

<sup>1</sup>uktam̄ ūaucam aśaucañ ca<sup>2</sup> <sup>3</sup>kāryam̄ tyājyam̄ maniṣibhiḥ /  
<sup>4</sup>viśeṣārtham̄ tayoḥ kiñcid̄ vakṣyāmi hitakāmyayā // 1

śaucē yatnah sadā<sup>5</sup> kāryah<sup>6</sup> ūaucamūlo <sup>7</sup>dvijah smṛtah /  
<sup>8</sup>śaucācāravihinasya samastā niṣphalāḥ kriyāḥ // 2

śaucam̄ tu<sup>9</sup> <sup>10</sup>dvividham̄ proktam̄<sup>11</sup> bāhyam̄ ābhyanṭaram̄ tathā<sup>12</sup> /  
mrjjalābhyam̄ smṛtam̄ bāhyam̄ <sup>13</sup>bhāvaśuddhis tathāparam // 3

<sup>14</sup>aśaucād dhi varam̄ bāhyam̄ tasmād<sup>15</sup> ābhyanṭaram̄ varam<sup>16</sup> /  
ubhābhyāñ<sup>17</sup> ca śucir yas tu<sup>18</sup> sa śucir netaraḥ śuciḥ<sup>19</sup> // 4

- 
1. K uktaśaucam ca kāryam.
  2. A D E tu; H vā.
  3. A purā vartma; B kāryeṣu ca; C G pūrvavidhiḥ; D E parāhne tu; H J kāryeṣv eva;  
I kāryeṣv evam; K na tyājyam ca.
  4. H I aśeṣārtham̄ tataḥ; J śeṣārtham̄ tayoḥ.
  5. J tathā.
  6. J kuryāt.
  7. A dvijottamah.
  8. C śaucācāravihinaś ca.
  9. C F G H I L M S U ca.
  10. B vidhivat.
  11. C kiñcid.
  12. I tadā.
  13. D E bhāvaśuddhis tathāpare; G bhāvaśuddhyā tathāṁtaram; H I bhāvaśuddhis tathottaram.
  14. B ūaucam̄ tv alpataram; C G L aśaucam̄ tu param; H J ūaucam̄ tu paramam; K aśaucāt tu  
param.
  15. C ūaucam̄.
  16. A B C D E G H I J param.
  17. A B C D E G H I J ubhayena.
  18. F omitted.
  19. H I J smṛtah.

ekā liṅge<sup>20</sup> gude tisro<sup>21</sup> daśa vāmakare tathā /  
<sup>22</sup>pañcāpāne daśaikasmin ubhayoh sapta mr̄ttikā // 5

<sup>23</sup>gr̄hasthaśaucam ākhyātām<sup>24</sup> triśv anyeṣu<sup>25</sup> yathākramam /  
dviguṇam triguṇān<sup>26</sup> <sup>27</sup>caiva caturthasya<sup>28</sup> <sup>29</sup>caturguṇam // 6

<sup>30</sup>ardhapraśitimātrā tu prathamā<sup>31</sup> mr̄ttikā smṛtā<sup>32</sup> /  
<sup>33</sup>dvitīyā ca tr̄tiyā ca <sup>34</sup>tadardham<sup>35</sup> parikīrtitā // 7

<sup>36</sup>liṅge 'py atra<sup>37</sup> samākhyātā<sup>38</sup> triparvi pūryate<sup>39</sup> yayā<sup>40</sup> /  
<sup>41</sup>etac chaucam gr̄hasthānām<sup>42</sup> <sup>43</sup>dviguṇam brahmaśāriṇām // 8

- 
20. A D H kare tisra; B tu savye trin; C G tisrah savye; E tisra; K tu savye stri; L ca savye trin.  
21. A B C D E G H I ubhayor mr̄dvayam smṛtam; F ubhayor mr̄dvayam tathā; J uttame tu trayam smṛtam; K ubhayor mr̄ttikā trayam; L ubhayor hastayor dvayoh.  
22. C G H I J pañcāpāne daśaikasmin ubhayoh saptamr̄ttikāḥ; F catasras tu daśaikasmin ubhayoh saptamr̄ttikāḥ; K L tisro 'pāne daśaikasmin ubhayoh sapta mr̄ttikāḥ.  
23. C D E G gr̄hasthe śaucam; H gr̄hasthasya śaucam; K gr̄hasthasyaivam.  
24. A D E višeṣeṇa.  
25. F krameṇa tu.  
26. B dvitiye; C ca triguṇam.  
27. K cāpi.  
28. B triguṇam ca; G caturthe ca; J yatinām ca.  
29. B tr̄tiyako.  
30. H arthapraktisūtrā; I J M S U ardhapraśitimātrām.  
31. D E pramāṇam.  
32. E smṛtam.  
33. B dvitīyā tṛtyā caiva; I dvitīyam ca tr̄tiyam ca.  
34. A K tadardhādha; B F G tadardhādha; L tadarddhe.  
35. A K -pramāṇataḥ; B parikalpayet.  
36. D E liṅge yatra; F liṅge tu mr̄t; J liṅge ca mr̄t.  
37. H I tathā sā syāt.  
38. A B G tripūrvam; C triḥ pūrva; D E tripāram; F H J K tripārvā; I tripāvam; L tripārve.  
39. C pūjyate.  
40. A C L yathā; D E J tathā.  
41. A B C D E F H I J K L whole line omitted.  
42. G dvijātīnām.  
43. G ardham südre vinirdiśet.

<sup>44</sup>triguṇam tu vanasthānām yatinām ca caturguṇam /  
dātavyam udakaṁ tāvan<sup>45</sup> mṛdabhāvo<sup>46</sup> yathā bhavet // 9

<sup>47</sup>mṛdā jalena śuddhiḥ syān<sup>48</sup> na kleśo na<sup>49</sup> dhanavyayah /  
yasya śause 'pi<sup>50</sup> śaithilyam<sup>51</sup> vṛttam tasya parikṣitam // 10

anyad<sup>52</sup> eva divā śaucam<sup>53</sup> anyad rātrau vidhiyate<sup>54</sup> /  
<sup>55</sup>anyad āpadi nirdiśṭam<sup>56</sup> anyad eva hy anāpadi // 11

<sup>57</sup>yad divā vihitam<sup>58</sup> śaucam<sup>59</sup> tadardham niśi kirtitam /  
tadardham āture proktam<sup>60</sup> āturasyārdham adhvani<sup>61</sup> // 12

nyūnādhikam na kartavyam śause<sup>62</sup> śuddhim<sup>63</sup> abhīpsatā /  
<sup>64</sup>prāyaścittena yujyeta<sup>65</sup> vihitātikrame kr̄te // 13

<sup>66</sup>iti dākṣe dharmāśtre pañcamo 'dhyāyah //

44. A B C D E F G H I J K L whole line omitted.  
45. K L yāvāt syān.  
46. K L mr̄ttikākṣayah.  
47. A omitted; B C G mṛdā dravyeṇa; D E śubhadravyeṇa; F mṛdā toyena; H I tathā dravyeṇa;  
J K mṛdā dravye tu; L ksudradravyeṇa.  
48. A B C G K L na kleśo naiva; D nakte śause va; H I na kleśo na ca.  
49. A ca yathā; B C K ca vyāyah; D E nānayathā; G L cāvyāyah; H na yathā; I na vyāyah.  
50. J tu; K ca.  
51. H tasya vṛttam; I tasya bhuktam; F M S U cittam tasya.  
52. M etad.  
53. M S U rātrāv anyad.  
54. H I J K L whole verse omitted.  
55. A anyad adhvani madhye ca; E anyad āpadi mārge ca; B C D G M S U anyad āpatsu  
viprāṇām.  
56. A svasthasya ca yathāvidhiḥ; B C G anyad eva tv anāpadi; F hy anyad eva hi anāpadi.  
57. F divākṛtasya śaucasya; M S U divoditasya śaucasya.  
58. B D E G tadardham tu niśi smṛtam; F tadardham ca niśi smṛtam; M S U rātrāv ardham  
vidhiyate.  
59. D tadardham tu yathā mārge; F tadardharātrām tasyām tu; M S U tadardham āturasyāhus.  
60. D tadardham āturasya ca; F tvarāyām tvardhavartmanī; M S U tvarāyām ardham adhvani.  
61. E whole line omitted.  
62. A B C G L śaucam; D E śauca-.  
63. H I siddhiḥ.  
64. E whole line omitted.  
65. H I vihitātikrameṇa ca.  
66. A B C D E F G H I J K L colophon omitted.

## ŞAŞTHO 'DHYĀYAH

sūtakam<sup>1</sup> tu pravakṣyāmi janmamṛtyunimittakam<sup>2</sup> /  
<sup>3</sup>yāvaj jīvam<sup>4</sup> tṛtiyam tu yathāvad anupūrvāśah // 1

<sup>5</sup>sadyaḥ śaucam<sup>6</sup>tathaikāho<sup>7</sup>dvitricaturahas tathā<sup>8</sup> /  
<sup>9</sup>daśāho<sup>10</sup>dvādaśāhaś ca pakṣo<sup>11</sup> māsas tathaiva ca // 2

<sup>12</sup>maraṇāntam<sup>13</sup>tathā cānyad<sup>14</sup>daśapakṣas tu sūtake /  
<sup>15</sup>upanyāsakramenaiva<sup>16</sup>vakṣyāmy aham aśeṣataḥ<sup>17</sup> // 3

<sup>18</sup>granthārtham yo vijānāti<sup>19</sup>vedam aṅgaiḥ<sup>20</sup>samanvitam<sup>21</sup> /  
 sakalpaṁ sarahaṣyañ ca<sup>22</sup>kriyāvāṁś ca na sūtaki<sup>23</sup> // 4

- 
1. **F** aśaucam
  2. **K L M S U** °samudbhavam.
  3. **H** yāvaj japatī; **I** yāvaj jīvati; **K** yāvaj jīvam tu.
  4. **H** tāvat sa; **I J** tāvac ca; **K** jīvam tu; **L** tathānyac ca.
  5. **D E** whole verse omitted.
  6. **A H I J** tathaikāham.
  7. **A B C G K L** tryahaś caturahas; **H I J** tryahāṁ caturahāṁ.
  8. **I** tadā.
  9. **A** ṣaḍahe; **B** ṣaḍaho; **C F G H I J K L** ṣad daśa; **K** ṣaṭ ca sapta.
  10. **A** dvādaśāś caiva; **H I J** dvādaśāhaṁ tu; **K** daśahāni; **L** dvādaśāhāni.
  11. **J** pakṣān.
  12. **A** maraṇāntakam; **B** maraṇāntikam; **I** varanāntam; **K** maranat tat.
  13. **A** caivānyat; **H I** tathā cānye; **J** athā cānyad; **K L** tathāvānya-.
  14. **A** dasapakṣāṁś ca.
  15. **M S U** upanyasta.
  16. **A B C G** tan me nigaditaḥ; **D E** nigadita-.
  17. **A B C G** śṛṇu; **D E** śṛṇu.
  18. **A B** granthārthān yo; **I** gūdhārthān yo ; **K L** arthato yo; **M S U** granthārthato.
  19. **B** vedasāṁgaiḥ; **L** vedamaṇtraiḥ.
  20. **B** samanvitaiḥ.
  21. **H** whole verse omitted.
  22. **B C F G J M S U** kriyāvāṁś cen na; **K** kriyāvāśūna.
  23. **A B C G I J** sūtakam; **D E** sūtake.

<sup>24</sup>rājartvigdiksītānāñ ca bāle<sup>25</sup> deśāntare tathā /  
<sup>26</sup>vratinām satrināñ caiva sadyah ūaucam vidhiyate // 5  
  
<sup>27</sup>ekāhāc<sup>28</sup>chudhyate vipro yo 'gnivedasamanvitah<sup>29</sup> /  
<sup>30</sup>hine hinatare caiva<sup>31</sup>dvitricaturahas tathā // 6  
  
<sup>32</sup>śudhyed vipro daśāhena<sup>33</sup>dvādaśāhena bhūmipah<sup>34</sup> /  
<sup>35</sup>vaiśyah pañcadaśāhena śūdro māsenā śudhyati // 7  
  
<sup>36</sup>asnātvā<sup>37</sup>cāpy ahutvā<sup>38</sup>cādattvā yas tu bhuñjate<sup>39</sup> /  
<sup>40</sup>evamvidhānām sarvesām<sup>41</sup>yāvaj jivam tu sūtakam<sup>42</sup> // 8  
  
<sup>43</sup>vyādhitasya kadaryasya ṛṇagrasasya sarvadā<sup>44</sup>/  
kriyāhinasya sarvasya<sup>45</sup><sup>46</sup>strijitasya viśeṣataḥ // 9

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24. A D E H *whole verse omitted.*  
25. K bāla-.  
26. C vratinām mantriṇām.  
27. A B I ekāhāt; D F J M U ekāhas tu; S ekāhan tu.  
28. D F J M S U samākhyaḥ.  
29. A yo 'gnir vedasamanvitah; H *whole verse omitted*; K *whole line omitted*.  
30. A B C D E G *whole line omitted*.  
31. F I K L tryahacaturahas tathā; J tryahāp caturahāp tathā.  
32. F K M S U jātivipro.  
33. C *omitted*.  
34. H *whole verse omitted*.  
35. I *whole line omitted*.  
36. A D E H J *whole verse omitted*.  
37. B C G cātha hutvā ca; F ācamya japtvā ca.  
38. F datvā hutvā ca bhuñjate; M S U bhuñkte 'dattvā ca yaḥ punaḥ.  
39. I *whole line as:*  
    asnātvā jape home bhuñkte dattvā ca yo dvijah.  
40. K L evamvidhasya vīprasya; M S U evamvidhasya sarvasya.  
41. F yāvajjivam hi sūtakam; K L M S U sūtakam samudāhṛtam.  
42. I *whole line omitted*.  
43. H *whole verse omitted*.  
44. C caiva hi.  
45. C D E F G I K L M S U mūrkhasya.  
46. I nāstikasya.

vyasanāsaktacittasya parādhīnasya<sup>47</sup> nityāśah<sup>48</sup> /  
<sup>49</sup>śraddhātāgavihinasya<sup>50</sup>bhasmāntam sūtakam bhavet // 10  
  
<sup>51</sup>na sūtakam kadācīt syād yāvaj jivam tu sūtakam<sup>52</sup> /  
<sup>53</sup>evamguṇaviśeṣena sūtakam samudāhṛtam // 11  
  
<sup>54</sup>sūtake mṛtakē<sup>55</sup>caiva<sup>56</sup>tathā ca mṛtasūtake /  
etat<sup>57</sup> saṃhataśaucānām mṛtasaucena śudhyati // 12  
  
<sup>58</sup>dānam pratigraho homaḥ svādhyāyaś ca nivarttate /  
<sup>59</sup>daśāhāt tu param ūaucam<sup>60</sup>vipro 'rhati ca dharmavit // 13  
  
<sup>61</sup>dānañ ca vidhivad<sup>62</sup> deyam aśubhāt tārakam hi tat /  
mṛtakānte mṛto yas tu sūtakānte prasūyate<sup>63</sup> // 14  
  
evam<sup>64</sup><sup>65</sup>saṃhataśaucānām pūrvāśaucena śudhyati /  
ubhayatra daśāhāni kulasyānnam na bhujyate // 15

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47. B vyādhitasya ca.  
48. H I J sarvadā.  
49. H I nityam śraddhāvihinasya; J nityasthānavihinasya.  
50. H I tasmat tat.  
51. A nāsūtakam; C G sūtakam na; D E sūtakam tu.  
52. H I J *whole verse omitted*.  
53. L evam guṇavihinasya.  
54. A B C D E G H I *whole verse omitted*.  
55. F *omitted*.  
56. J tathaiva mṛta-; K L tathā mṛtaka-.  
57. K saṅghātaśaucānām.  
58. A B C D E G H I J *whole verse omitted*; K L *first line omitted*.  
59. K daśāhāt tu pariśudhō, L daśāhād uparate ūace.  
60. K vipro dhi śrī hy a-.  
61. A B C D E G H I J *whole verse omitted*.  
62. F M S U vidhinā.  
63. F M S U ca sūtakam.  
64. F M S U etad.  
65. K L saṅghātaśaucānām.

<sup>66</sup>caturthe 'hani kartavyam asthisāñcayanam dvijaiḥ /  
<sup>67</sup>asthisāñcayañād ūrdhvam <sup>68</sup>aṅgaśaucam vidhiyate // 16

<sup>69</sup>varṇānām ānulomyena<sup>70</sup> strīnām eko yadā patiḥ /  
<sup>71</sup>daśāhaṣṭryahaikāham prasave sūtakam bhavet // 17

<sup>72</sup>yajñakāle vivāhe ca <sup>73</sup>daivayoge tathaiva ca /  
hūyamāne<sup>74</sup> <sup>75</sup>tathā cāgnau <sup>76</sup>nāśaucam naiva sūtakam // 18

svasthakāle tv idam<sup>77</sup> sarvam<sup>78</sup> aśaucam<sup>79</sup> parikirtitam<sup>80</sup> /  
āpadgatasya sarvasya sūtake 'pi<sup>81</sup> na sūtakam // 19

<sup>82</sup>iti dākṣe dharmāśāstre ṣaṣṭho 'dhyāyah //

## SAPTAMO 'DHYĀYAH

<sup>1</sup>loko<sup>2</sup> <sup>3</sup>vaśikṛto yena<sup>4</sup> <sup>5</sup>yena cātmā <sup>6</sup>vaśikṛtah /  
<sup>7</sup>indriyārtha<sup>8</sup> jito<sup>9</sup> yena<sup>10</sup> tam <sup>11</sup>yogam prabrvimy aham // 1

<sup>12</sup>prāṇāyāmas<sup>13</sup> tathā dhyānam <sup>14</sup>pratyāhāras tu dhāraṇā<sup>15</sup> /  
tarkaś caiva samādhīś ca ṣaḍāṅgo yoga ucyate // 2

<sup>16</sup>nārāṇyasevanād<sup>17</sup> yogo <sup>18</sup>nānekagranthacintanāt /  
<sup>19</sup>vratair yajñais <sup>20</sup>tapobhir vā na yogah kasyacid bhavet // 3

<sup>21</sup>na ca <sup>22</sup>padmāsanād yogo na <sup>23</sup>nāśāgraniṛkṣaṇāt /  
na ca <sup>24</sup>śāstrātiriktena <sup>25</sup>śaucena sa bhavet<sup>26</sup> kvacit // 4

1. A J whole verse omitted.
2. D E loke.
3. B C F G vaśikṛtā; K vaśikṛtam.
4. B C G H I yaś tu; D E yaś te.
5. B C G yair ātmā ca; H I te yenātra; L yaś tu lokair-.
6. H I vaśikṛtā; L vaśikṛtam.
7. B whole line omitted.
8. C G indriyārtha-; D E indriyānām; F indriyārtha-; H indriyārthā-; K indriyārthe.
9. C G tapas; D E tatas; F atas; H -naham; K jite.
10. C D E G teṣām; F H I tasya.
11. C F G H I yogam vakṣyāmy aśeṣataḥ; D E yogam vakṣyāmi tattvataḥ; K L tasya yogam bravimy aham.
12. A D E J whole verse omitted.
13. K L pratyāhāras-.
14. B C F G H I pratyāhāropa-; K L prāṇāyāmotha.
15. B dhāraṇām.
16. J whole verse omitted.
17. C D E nārāṇyasevayā; H nārāṇye.
18. A nānekāgraṇi vicintanāt; B nānekacittagranthanāt; D E H I K nānekagranthavistarāt.
19. H vrata yajñe.
20. D E M S U tapobhiś ca.
21. J whole verse omitted.
22. M S U pathyaśānanād.
23. A B C D E K nānāśāstrāniṛkṣaṇāt.
24. D E H I śāstrātirekeṇa.
25. A C na ca śāuce; D E na śokena; H I L śaucena.
26. C F G H I bhavati; D E bhayaṁ; K bhavataḥ.

66. A B C D E G H I J whole verse omitted.

67. F M S U tataḥ.

68. F M S U aṅgasparśo.

69. J whole verse omitted.

70. A omitted.

71. D E daśāha ṣaṭ tryaha ekāho; F K L M S U daśaṣṭryaham ekāhāḥ; H I daśāhaḥ ṣaṭ trihaikāḥ.

72. A D E G whole verse omitted.

73. B C G H J devabhlāge; F devayāge; K L M S U deśabhangē.

74. J sūyamāne.

75. I J tathaivāgnau; K L M S U tathāgnau.

76. F nāśaucam nāpi sūtakam; H I J nāśaucam na ca sūtakam; K L nāśaucam mṛtaśūtake; M S U ca nāśau ca mṛtaśūtake.

77. B C tathā.

78. B sarve.

79. B C sūtakam.

80. A D E G H I J K L whole line omitted.

81. A D E G H I J K L M S U na tu.

82. A B C D E G H I J colophon omitted; K iti dākṣe ṣaṣṭho 'dhyāyah.

<sup>27</sup>na maunamantrakuhakair anekaiḥ sukṛtais<sup>28</sup> tathā<sup>29</sup> /  
<sup>30</sup>lokayātrābhīyuktasya<sup>31</sup> na yogah kasyacid bhavet // 5

<sup>32</sup>abhiyogāt tathābhyaśāt <sup>33</sup>tasminn eva <sup>34</sup>tu niścayāt /  
punah<sup>35</sup> <sup>36</sup>punaś ca nirvedād yogah sidhyati yoginah<sup>37</sup> // 6

<sup>38</sup>ātmacintāvinodena <sup>39</sup>śaucena krīdanena ca /  
<sup>40</sup>sarvabhūtasamatvena yogah sidhyati nānyathā // 7

<sup>41</sup>yaś cātmāni rato nityam<sup>42</sup> <sup>43</sup>ātmakṛidas tathaiva ca<sup>44</sup> /  
<sup>45</sup>ātmānandaś ca satatam ātmāny eva <sup>46</sup>sāmāhitah<sup>47</sup> // 8

27. A B na maunamantrakuhanair aneke; D E so 'sau na mitrakuhare anekaka; H na mauna-mantrakuhanaih anekaikasya; I na maunatantraih kum̄bhakair anekaih.
  28. A śūṣratais; B susutais; C G kusṭtais; D E sutais; I suk̄tis.
  29. J whole verse omitted.
  30. A B D E H I yogaśāstrābhīyuktasya; M S U lokayatrāvīyuktasya.
  31. F M S U yogo bhavati kasyacit.
  32. J whole verse omitted.
  33. H asminn eva; L tathā naiva.
  34. A B C suniścayāt; D E suniścaye.
  35. C omitted.
  36. H I K L punar a-.
  37. A B C D E F G H I K L M S U nānyathā.
  38. A B C D E G I J whole verse omitted.
  39. H śaucakriḍanam eva; K L śrautakriḍanakena; M S U śaucakriḍanakena.
  40. H sarvasvasānatvena.
  41. A yaś cātmāni yuto; B C D E F G yaś cātmamithuno; H I adhyātmaratir- evam; K L yaś cātmāni sthito.
  42. H I syāt.
  43. G ātmakriḍāt-; K ātmakriḍā.
  44. J whole verse omitted.
  45. D E ātmānandakṛt; M S U ātmāniṣṭhaś ca.
  46. D E śubhānvitam; L subhāṣitam; M S U svabhāvataḥ.
  47. I whole line omitted.

<sup>48</sup>tataś caiva svayam tuṣṭah <sup>49</sup>santuṣṭo nānyamānasah<sup>50</sup> /  
<sup>51</sup>nityam caiva sutrpto yo <sup>52</sup>yogas tasya prasidhyati // 9

<sup>53</sup>supto 'pi yogayuktah syāj <sup>54</sup>jāgramś caiva viśesataḥ<sup>55</sup> /  
<sup>56</sup>idrkceṭah smṛtah śrestho <sup>57</sup>variṣṭho brahmavādinām // 10

<sup>58</sup>yas tv ātmavyatirekenā dvitiyam <sup>59</sup>naiva paśyati<sup>60</sup> /  
<sup>61</sup>brahmabhūtah <sup>62</sup>sa evam hi daksapakṣa udāhṛtah // 11

<sup>63</sup>viśayāsaktacitto<sup>64</sup> hi <sup>65</sup>kaścid yogam<sup>66</sup> na vindati /  
yatnena <sup>67</sup>viśayāsangam tasmād yogī<sup>68</sup> vivarjayet // 12

48. A rataśayaiva vītrṣṇasya; B rataś caivāpātrptāś ca; C G asminn eva sutrptasya; D E F  
ātmany eva sutrptasya; H K tataś caiva tu samtuṣṭah; M S U rataś caiva svayaṁ tuṣṭah.

49. A B D E santuṣṭānanyacetasaḥ.

50. 1 J whole verse omitted; K L first half omitted.

51. A B C D E ātmany eva sutrptasya; G ātmany eva sutrptāś ca; H ātmanaiva susantuṣṭe sya;  
F M S U ātmany eva sutrpto 'sau.

52. A B C D E G H yogah siddhyati nānyathā.

53. B C G svapne 'pi yo 'bhīyuktaś ca; F supto 'pi yogayuktaś ca; K svapne 'pi yogayuktaḥ  
syā; H svapne 'pi yogayuktasya.

54. C G jāgrāś caiva; F jāgratāvā; H jāgrato 'pi; K jāgrac caiva; L jāgrataś ca; M S U jāgrac cāpi.

55. A D E I J whole verse omitted; H second half omitted.

56. B idṛk cakreṣṭah; G idṛk cakre; L idṛk kṛṣṭah.

57. B G K L vasiṣṭho; F M S U gariṣṭho.

58. A D E ātmāno vyatirekeṇa; F H yatrātmavyatirekeṇa; M S U ya ātmavyatirekeṇa.

59. H yo na.

60. B J whole verse omitted; I ends here.

61. D brahmabhūtasya; K brahmabhūtah; L brāhmībhūta; M S U brahmībhūya.

62. C G sa vijñeyo; D na hi; F H sa evehā.

63. A D E H J whole verse omitted.

64. B viṣayāsaktasya vittaika.

65. F M S U yatir.

66. F M S U mokṣam.

67. K viṣayāsāṃgas; L viṣayāsanna; M S U viṣayāsaktim.

68. L yogam.

<sup>69</sup>viṣayendriyasamyogam<sup>70</sup> kecid yogam vadanti vai<sup>71</sup> /  
adharma<sup>72</sup>dharma**buddhyā** tu gṛhitas<sup>73</sup> tair apañcitaiḥ // 13

<sup>74</sup>ātmano manasaś caiva<sup>75</sup> samyogañ ca<sup>76</sup> <sup>77</sup>tathāpare /  
<sup>78</sup>uttānamanaso hy ete kevalam<sup>79</sup>yogavañcitaiḥ // 14

<sup>80</sup>vṛttihinam manah kṛtvā <sup>81</sup>kṣetrajñe <sup>82</sup>paramātmani /  
ekikṛtya vimucyeta <sup>83</sup>yogayuktaḥ sa ucyate // 15

kaṣāya<sup>84</sup> mohavikṣepa-lajjā<sup>85</sup> <sup>86</sup>śaṅkādicetasah<sup>87</sup> /  
<sup>88</sup>vyāpārās tu <sup>89</sup>samākhyātās tān jitvā <sup>90</sup>vaśam ānayet // 16

69. J whole verse omitted.

70. A D E viṣayendriyasamyoga; B L viṣayendriyasamyogāt; H viṣayendriyasamyogo;  
M S U viṣayendriyasamyogaḥ.

71. D E ye; K L M S U hi.

72. A B D E K L M S U dharmarūpeṇa.

73. D E gṛhitvā tu; M S U gṛhitam.

74. J whole verse omitted.

75. K L M S U manaś cātmānaś caiva.

76. D E tu; F tat.

77. D E yathā param; F tataḥ param; K tathā paraiḥ.

78. B utpannamanaso hy ete; D E uttānamunayo hy ete; F uktānām manaso hy ete;  
K uktānām adhikasyete; L uktānām api kṛtye ca.

79. H lokavañcakāḥ; L yogavañcītaiḥ.

80. H second half omitted; J whole verse omitted.

81. A B C F G M S U kṣetrajñānā.

82. H brahmaṇi nyaset.

83. A B C D E F G M S U yogo 'yam mukhya; K yogamukhyā sa.

84. A kaṣāyah; D E K kaṣāya-; G kaṣāyam; L kaṣāyo.

85. A D E L bhayā; K tathā.

86. D E śaṅkāvicetasah; F hitacetasaḥ; K śanketacetasaḥ; L śaṅkitacetasaḥ.

87. H J whole verse omitted.

88. A F G vyāpārāsu.

89. A G samākhyātās tair hīnam; B samākhyātās tair hitam; C samākhyātās te hīna; D E samākhyāto tena tvam; F samākhyātās tadhinam; K samākhyātās te hīna; L samākhyātās tair hīnam.

90. K ca samāpayet; L vaśamām bhavet.

<sup>91</sup>kuṭumbaiḥ<sup>92</sup> pañcabhir grāmyaiḥ<sup>93</sup> ṣaṣṭhas<sup>94</sup> tatra<sup>95</sup> mahattamah<sup>96</sup> /  
devāsuramanuṣyaiś ca<sup>97</sup> <sup>98</sup>sa jetum naiva<sup>99</sup> śakyate // 17

<sup>100</sup>balena pararāstrāni gṛhṇan śuras tu nocyate /  
jito yenendriyagrāmaḥ sa śurah kathyate budhaiḥ // 18

<sup>101</sup>bahirmukhāni sarvāni kṛtvā <sup>102</sup>cābhimukhāni vai /  
<sup>103</sup>sarvāñ caivendriyagrāmaḥ <sup>104</sup>manas cātmāni yojayet<sup>105</sup> // 19

<sup>106</sup>sarvabhāvaviniṁuktah<sup>107</sup> <sup>108</sup>kṣetrajñām brahmaṇi nyaset /  
etad dhyānañ<sup>109</sup> ca<sup>110</sup> yogaś ca <sup>111</sup>śeṣo 'nyo <sup>112</sup>granthavistarāḥ // 20

<sup>113</sup>tyaktvā viṣayabhogamś ca <sup>114</sup>mano niścalatām gatam<sup>115</sup> /  
<sup>116</sup>ātmāsaktisvarūpeṇa samādhiḥ <sup>117</sup>parikirttitaiḥ // 21

91. H J whole verse omitted.

92. A F indriyaiḥ; D E pañcabhiḥ; L kuṭumbam.

93. A B F G L grāmaḥ, K prāptah.

94. B C G ṣaṣṭham; K ṣaḍbhīḥ; L khaḍbhīs.

95. K svasya; L tasya.

96. A mahattarā B C G mahattamah; E F M S U °tarāḥ; H °taraiḥ.

97. A D E -r vā; F -ḥ sa.

98. A samjñātum; D E samjñānam.

99. E caiva.

100. A D E H J K whole verse omitted.

101. H J whole verse omitted.

102. B G cāntamukhāni.

103. A D E tathā sarvendriyagrāmaḥ; B C G K L manasaivendriyagrāmaḥ; F manasyaivendriyāṇy.

104. A yatrātmāni.

105. A niyojayed.

106. J whole verse omitted.

107. A B C D E F G sarvabhāvaviniṁuktam; H vṛttihinam manah kṛtvā; K sarvabhāvaviniṁukto; L sarvabhāvaviniṁukte.

108. H kṣetrajñam; K kṣetrajñā.

109. B C D E G H K jñānam.

110. A F jñānam ca; B C D E G H ca dhyānam ca; K yathā dhyānam; L tathā jñānam.

111. F K L śeṣas tu; M S U śeṣāḥ syur.

112. M S U granthavistarāḥ.

113. A B C D E G H I J whole verse omitted; F second half omitted.

114. F tu.

115. L gataḥ.

116. L tatrātmā-

117. K parivartitaiḥ.

<sup>118</sup>caturñām<sup>119</sup> <sup>120</sup>sannikarṣeṇa <sup>121</sup>yat phalam<sup>122</sup>tad aśāśvatam /  
dvayos tu sannikarṣeṇa śāśvatam<sup>123</sup>dhruvam aksayam // 22

yan nāsti sarvalokasya tad astīti virudhyate<sup>124</sup> /  
kathyamānam<sup>125</sup>tadanyasya hrdaye <sup>126</sup>nāvatiṣṭhate // 23

<sup>127</sup>svayam vedyam<sup>128</sup> hi<sup>129</sup> tad brahma kumārimaithunam<sup>130</sup> yathā<sup>131</sup> /  
ayogī naiva jānāti <sup>132</sup>jātyandho <sup>133</sup>hi yathā ghaṭam // 24

<sup>134</sup>nityābhyaṣanaśilasya<sup>135</sup> <sup>136</sup>svayam vedyam hi tad<sup>137</sup> bhavet /  
<sup>138</sup>tat sūkṣmatvād anirdeṣyam<sup>139</sup>param brahma <sup>140</sup>sanātanam // 25

<sup>141</sup>budhā hy ābharaṇam<sup>142</sup> bhāraṇam<sup>143</sup> <sup>144</sup>malam ālepanam yathā<sup>145</sup> /  
manyante<sup>146</sup> <sup>147</sup>strī ca <sup>148</sup>mūrkhaś ca tad eva <sup>149</sup>bahu manyate // 26

<sup>150</sup>sattvotkaṭāḥ<sup>151</sup> <sup>152</sup>surāḥ sarve <sup>153</sup>viṣayais tu <sup>154</sup>vaśikṛtāḥ /  
<sup>155</sup>kim punaś ca <sup>156</sup>kṣudrasattvair <sup>157</sup>manuṣyair atra kā kathā // 27

tasmāt <sup>158</sup>tyaktakaṣayena kartavyam daṇḍadhāranam /  
itaras tu na śaknoti <sup>159</sup>viṣayair <sup>160</sup>abhibhūyate // 28

<sup>161</sup>na sthiram kṣaṇam apy ekam<sup>162</sup> udakam hi<sup>163</sup> yathormibhiḥ /  
vātāhatam tathā cittam tasmāt <sup>164</sup>tatra na viśvaset // 29

118. C second half omitted; H first half omitted; J whole verse omitted.

119. K caturthāni.

120. K ca varṣeṇa.

121. B D E phalam yat; C śāśvatam; H phalayukta; L yat phalam.

122. C padam avyayam; K tad daśś ca me ; H daśānvitam.

123. A B D E G H K L padam avyayam.

124. A tad ucyate; D E ucyate; F nirucyate; K vimucyate.

125. B C F G H K L M S U tathānyasya.

126. A B D E H nāvatiṣṭhati; F nādhiṭiṣṭhati; L cāvatiṣṭhate.

127. J whole verse omitted, first half reads:

A jānāty ātmāni yo brahma sa yogity ucyate budhaiḥ;  
D E jānāty ātmāni yo brahma samyogam hy ucyate budhaiḥ;

128. B C G M S U svasamvedyam.

129. F ca.

130. B C G H K -strisukham.

131. B C K tathā.

132. K L jātāndhasya; M S U jātāndho.

133. H hi ghaṭam yathā.

134. J whole verse omitted.

135. A nityābhyaṣanaśāstrasya; H nityam vyasanaśilasya; L nityam āṣanaśilasya.

136. C E G svasamvedyam; H samvedyam; M S U susamvedyam.

137. K tathā.

138. D E tatsūkṣmatān ca.

139. A parabrahma.

140. F sanātane.

141. J whole verse omitted.

142. A budhāś ca bharaṇam; D E yudhyā yātaraṇam; F M S U budhas tv ābharaṇam;  
H vṛthāśyābhāṣaṇam; L mudhā hy ābharaṇam.

143. F M S U bhāvam.

144. F K L M S U manasālocaṇam.

145. A B C D E G K L tathā.

146. A D E etad eva; C H K L M S U manyate.

147. A D E striyo.

148. A mūrkhaś manyante; D E sūkṣmām manyeti; H mūrkhasya tathaiva; L sūdraś ca tad eva.

149. A bahu nānāyathā; D E bahunām tathā.

150. J whole verse omitted; K second half omitted.

151. A satyoktayah; D E satotkrṣṭas; K satvotkarṣa-.

152. A D E F H surāste 'pi; K turā ye ca; L surā ye ca; M S U sarāś cāpi.

153. B C G viṣayaiś ca; K L viṣayais te; M S U viṣayena.

154. A C G H viṣayikṛtā.

155. B C G pramādīnī; F K M S U pramādibhiḥ; L capalaiḥ.

156. A D E kṣudrasatvās tu; B C G kṣudrasatvē; H kṣudrasatvās tu; L alpaiḥ satvaiś ca.

157. A mānuṣesv atra; B C G manuṣye cātra; D E manuṣyais tatva; L manuṣyais tatra.

158. H pakvakaṣayena.

159. D E viṣayī.

160. A paribhūyate; D E parigiyate; H hiyate yataḥ.

161. A B C D E G H J K whole verse omitted.

162. L nāsti rakṣaṇam apy ekam.

163. F ca.

164. F M S U tasya.

<sup>165</sup>tridaṇḍīvyapadeśena<sup>166</sup> jīvanti bahavo narāḥ<sup>167</sup> /  
<sup>168</sup>yas tu brahma<sup>169</sup> na jānāti <sup>170</sup>tridaṇḍārha bhaven na saḥ // 30

<sup>171</sup>brahmaçaryam sadā rakṣed aṣṭadhā maithunam<sup>172</sup> pṛthak /  
 smaraṇam kirtanam kelih<sup>173</sup> prekṣaṇam guhyabhāṣṇam // 31

<sup>174</sup>sāṅkalpo 'dhyavasāyaś ca <sup>175</sup>kriyāniṣṭattir eva ca /  
 etan maithunam aṣṭāṅgam pravadanti maniṣināḥ // 32

<sup>176</sup>na dhyātavyam<sup>177</sup> na vaktavyam<sup>178</sup> na śrotavyam<sup>179</sup> kadācana<sup>180</sup> /  
 etaiḥ <sup>181</sup>sarvaiḥ susampanno yatir bhavati netarāḥ<sup>182</sup> // 33

165. J K *whole verse omitted.*
166. A tridaṇḍavyapadeśena; D E triveṇuvyapadeśena; H tridaṇḍalīṅgam āśritya; M S U tridaṇḍavyapadeśena.
167. A D E H L dvijāḥ; B C G janāḥ.
168. A B C D E G H K L M S U yo hi.
169. C vratī.
170. A na tridaṇḍi gṛhi hi saḥ; C tridaṇḍi na sa ucycate; D E tridaṇḍi sahititi ca; F na tridaṇḍo hi sa smṛtaḥ; L nāsau tridaṇḍam arhati.
171. A B C D E G H J K *whole verse omitted.*
172. F rakṣaṇam; L lakṣaṇam.
173. L keliṁ.
174. A B C D E G H J K *whole verse omitted.*
175. F kriyāniṣṭvīt.
176. J K *whole verse omitted.*
177. A B C D E F G H L nādhetavyaṇ.
178. G gantavyam; H kartavyam.
179. M S U kartavyam.
180. A kadācana; F L kathamcana; H na kāmucana.
181. A C L sarvai sunispanno; B sarvais tu sampanno; D E sarvasu niṣpanno; G sarvais tu sampanno; H sarvaiḥ suniṣṭantaiḥ.
182. H nānyathā.

<sup>183</sup>pārivṛājyam gṛhitvā<sup>184</sup> ca<sup>185</sup> <sup>186</sup>yas tv adharmaṇa tiṣṭhati /  
<sup>187</sup>śvapadenāṅkayitvā tam<sup>188</sup> <sup>189</sup>rājā śighram pravāsayet // 34

<sup>190</sup>eko bhiksū<sup>191</sup> yathoktas<sup>192</sup> tu <sup>193</sup>dva u caiva mithunam smṛtam<sup>194</sup> /  
 trayo<sup>195</sup> <sup>196</sup>grāmaś tathā khyāta ūrdhvān tu<sup>197</sup> <sup>198</sup>nagarāyate // 35

<sup>199</sup>nagaram<sup>200</sup> hi<sup>201</sup> na kartavyam<sup>202</sup> grāmo vā mithunam<sup>203</sup> tathā /  
 etat trayam<sup>204</sup> prakurvāṇāḥ svadharmāc<sup>205</sup> cyavate yatiḥ // 36

<sup>206</sup>rājavārtā tathā teṣām<sup>207</sup> <sup>208</sup>bhiksāvārttā parasparam /  
 snehapaiśūnyamātsaryam<sup>209</sup> sannikarṣān na samśayah // 37

183. J K *whole verse omitted.*
184. H parivrajānyahitvā.
185. A B C D E F G H L tu.
186. A C D E yaḥ svadharmena tiṣṭhati; B F G yaḥ svadharme na tiṣṭhati; H yaḥ sve dharme na tiṣṭhati; M S U yo dharme nāvatiṣṭhate.
187. A śvapadenāṅkuśātvā; D E svapayenāpayed rājā.
188. A tu; G tāṁ.
189. D E rāṣṭrāc chighram.
190. F *first half omitted;* J K *whole verse omitted.*
191. D E yebhiḥ yantu.
192. L yathoktaṇ.
193. B C G dva u bhikṣū; H dve caiva.
194. A D E tathā.
195. L tribhir.
196. A grāmaḥ samākhyātā; B G grāmasamākhyātā; C grāmaḥ samākhyātō; D E grāmaṁ samākhyātām; H grāmaḥ samākhyātā; L grāmasamākhyā tu.
197. A D E H hi.
198. L nagarāyataḥ.
199. J K *whole verse omitted;* H *whole verse as:*  
 na mithunam hi kartavyam grāmo vā nagaram tathā.
200. D E nagare.
201. A omitted.
202. D E grāmo 'pi; L grāmaś ca.
203. D E nagaram.
204. F tu.
205. H pracyavanti te.
206. A J K *whole verse omitted.*
207. D E rājavārtā hi teṣāṇ tu; F H L M S U rājavārttādi teṣāṇ tu.
208. H bhiksū vārtā.
209. F G M S U sannikarṣād asamśayam.

<sup>210</sup>lābhapūjānimittam<sup>211</sup> hi<sup>212</sup> vyākhyānam<sup>213</sup>śiṣyasaṅgrahah /  
ete<sup>214</sup> cānye ca bahavaḥ<sup>215</sup>prapañcāḥ kutapasvinām // 38

<sup>216</sup>dhyānam<sup>217</sup> śaucam tathā bhiksā nityam ekāntasīlatā /  
bhikṣoś catvāri karmāni pañcamo<sup>217</sup> nopapadyate // 39

<sup>218</sup>taṇopajapaiḥ<sup>219</sup> kr̥ṣibhūto<sup>220</sup>vyādhito 'vasathāvahah /  
vr̥ddho<sup>222</sup> grahagrhitāś ca<sup>224</sup>yaś cānyo vikalendriyah // 40

<sup>225</sup>nirujaś ca yuvā caiva bhiksūr<sup>226</sup>nāvasathāvahah /  
sa<sup>227</sup> dūsayati tat sthānam<sup>228</sup>budhān pīdayatītī ca // 41

<sup>229</sup>nirujaś ca yuvā caiva brahmacaryād vinaśyati /  
brahmacaryād<sup>230</sup>vinaśtas tu<sup>231</sup>kulañ gotrañ ca nāśyet // 42

210. A J K whole verse omitted.

211. D E nābhīpūjārabhīhitam; H lābhapūrvanimittam.

212. C G H tu; D E omitted.

213. D E śatrusannidhau.

214. E iti.

215. D E F H prapañcāś tu tapasvinām.

216. J K whole verse omitted.

217. B C D E G H L pañcamāḥ.

218. J K whole verse omitted.

219. A tapo japaḥ; F tapobhiḥ ye; J tapais taptaḥ; L vratair yajñaiḥ.

220. A kr̥ṣikṛtvā; B C D E G kr̥ṣibhūtvā.

221. B C D E G vyādhitāvatasathāḥ bahiḥ; F vyādhitāvatasathāḥtāḥ; H vyādhito [vā] sadārakah; L rāgi cāvasathāḥhakāḥ.

222. A B C F G H vr̥ddhā; D E edhi.

223. A B C D E G H grahagrhitāś tu; F rogagrhitāś ca.

224. A B C D E G H ye cānye; F ye vānye; L mattonya-

225. A B C D E G J K L whole verse omitted.

226. F -sthārhatāḥ; H -sadārhaḥ.

227. H na.

228. F vr̥ddhādin pīdayatītī api; H prathāḥ samprapiṣayet.

229. A D E H J K whole verse omitted.

230. B C F G vinaśtaś ca; M S U vinaśte tu.

231. M S U kulañ caiva tu.

<sup>232</sup>vasann āvasathe<sup>233</sup> bhiksūr maithunam yadi sevate<sup>234</sup> /  
<sup>235</sup>tasyāvasathanāśah syāt kulāny<sup>236</sup> api nikṛntati<sup>237</sup> // 43

<sup>238</sup>āśrame tu<sup>239</sup> yatir yasya<sup>240</sup> muhūrtam api<sup>241</sup> viśramet<sup>242</sup> /  
kim tasyānyena dharmena<sup>243</sup> kṛtakṛtyo<sup>244</sup> 'bhijāyate // 44

<sup>245</sup>sañcitam<sup>246</sup> yad gr̥hasthena<sup>247</sup> pāpam<sup>248</sup>āmarañāntikam /  
<sup>249</sup>tat sarvam nāśyet pāpam ekarātroṣito yatiḥ // 45

<sup>250</sup>dhyānayogapariśrāntam<sup>251</sup> yas tu bhojayate yatim<sup>252</sup> /  
nikhilam bhojitatām tena<sup>253</sup> traīlokyam sacarācaram // 46

<sup>254</sup>yasmin deśe vased yogī<sup>255</sup>dhyānayogavicaksanāḥ /  
<sup>256</sup>so 'pi deśo bhavet pūtah kim punas tasya bāndhavāḥ // 47

232. A D E J K whole verse omitted.

233. C yaśasāvasathe; F yasya tv āvasathe.

234. F sevate.

235. F H L M S U -nāthasya.

236. F H L M S U mūlāny.

237. H sa kṛntati.

238. A D E H J whole verse omitted.

239. B āśrameśu; C nāśrane tu.

240. H yas tu.

241. H iva.

242. L tiṣṭhati.

243. B -ānyena kṛtyena; L -karmanānyena.

244. F H hi jāyate; L bhaven narāḥ.

245. A D E J K whole verse omitted.

246. S U sammitam.

247. H gr̥hasthasya.

248. F ātmāni ābdikam; L cāśubhakarmani.

249. B C G nirharaty eva tat sarvam; H nirdahaty eva tat sarvam; M S U sa nirdahati tat sarvam.

250. B anāśrama-; C aśāśrama-; G apaśrama-.

251. G pariśrānte.

252. A D E J K whole verse omitted.

253. H ity evam.

254. A D E H J K L whole verse omitted.

255. C G dhyāyi yoga-.

256. G so 'bhi.

<sup>257</sup>dvaitam<sup>258</sup>caiva tathādvaitam dvaitādvaitam tathaiva ca / na dvaitam nāpi cādvaitam ity etat pāramārthikam // 48

<sup>259</sup>nāham<sup>260</sup>naivānyasambandho brahmabhāvena bhāvitah / idrīśyāyām avasthāyām<sup>261</sup> avāpyam<sup>262</sup> paramam padam // 49

<sup>263</sup>dvaitapakṣah<sup>264</sup> samākhyāto<sup>265</sup> ye 'dvaite tu vyavasthitah / advaitinām pravakṣyāmi yathā ūstrasya<sup>267</sup> niścayah<sup>268</sup> // 50

<sup>269</sup>atrātmavyatirekena dvitīyam<sup>270</sup>naiva paśyati<sup>271</sup> / atah<sup>272</sup> ūstrānyadhiyante ūrūyante<sup>273</sup>granthavistarāt // 51

<sup>274</sup>dakṣaśāstre purā<sup>275</sup> proktam<sup>276</sup>āśramapratipādanam / adhiyante tu ye viprās te yānty amaralokatām // 52

257. A D E J K whole verse omitted; F first half omitted.

258. H dvaitam caitat; B C G advaitam ca.

259. A D E H J K L whole verse omitted.

260. B C G dvaitam ca sambandho; F naiva tu sambandho.

261. F tv avasthāyām.

262. B C F G avāptam.

263. A D E J K whole verse omitted; F omitted after: ye.

264. B C F G H L dvaitapakṣah; M dvaitapakṣe.

265. M samasthā.

266. B G dvaitam ye 'pi samāśritah; C dvaipakṣe 'pi samāśritah; H yad dvaite tu vyavasthitah; L yan dvaitam samavasthitam.

267. F H M S U dharmah; L dharmasya.

268. F M S U suniścitat; H suniścitat.

269. M S U tatr.

270. H M S U yadi.

271. A D E F J K L whole verse omitted.

272. H tat-; M S U tataḥ.

273. G H granthavistarāḥ; M S U granthasañcayāḥ.

274. A B C D E F G H J K whole verse omitted.

275. L dakṣe ūstre purā; M S U dakṣaśāstram yathā.

276. M S U aśeṣāśramam uttamam.

<sup>277</sup>ya idam paṭhate bhaktyā ūrūyād vāpi mānavah<sup>278</sup> / <sup>279</sup>sa putrapautrapaśumān<sup>280</sup>kirtiñ ca samavāpnuyāt // 53

<sup>281</sup>śrāvayitvā tv idam ūstraśāstram ūrāddhakāle<sup>282</sup>dvijottamaḥ / akṣayam bhavati ūrāddham<sup>283</sup>pitṛbhyaś copajāyate // 54

<sup>284</sup>iti dākṣe dharmaśāstre saptamo 'dhyāyah

<sup>285</sup>samāptā ceyam dakṣasamāhitā //

277. A C D E F H I J K whole verse omitted.

278. B ya idam ca paṭhet ūstraśāstram viprebhyaś ca prayacchatī; G ya idam paṭhate ūstraśāstram viprebhyaś ca prayacchatī; L ya idam paṭhate bhaktyā ūrūyād yo 'timānavah; M S U idam tu yah paṭhed bhaktyā ūrūyād adhamo 'pi vā.

279. B G sarvapāpavīśuddhātāṁ brahmaļoke mahīyate.

280. L kirttanām samavāpnuyāt.

281. A B C D E F G H J K whole verse omitted.

282. M S U 'pi vā dvijah.

283. L pitṛbhya upatiṣṭhate.

284. A B C D E F G H J K colophon omitted.

285. A iti dakṣasamāhitih / om / ūbhaṇ bhavatu / lekhakapāṭhakayoś ca maṅgalam astu.

## CHAPTER ONE

Salutation to Lord Ganeśa.

There was a king named Dakṣa. He had the knowledge of the essence of all scriptures. He was the best among those having knowledge of the *Vedas* and profoundly learned in all lores. 1

Dakṣa has composed this treatise for the benefit of the celibate, the householder, the forest-dweller and the ascetic. 2

One is an infant from birth till the age of eight years and is to be treated as a foetus expressing oneself just by gestures. 3

During this period (of infancy) until one is initiated there is no harm in what he eats or does not eat, what he drinks, what he speaks or does not speak or (even if) he tells lies. 4

There is harm in performing prohibited acts only in the case of the initiated. One lacks manners till one becomes sixteen years old. 5

So long as one studies the *Vedas* and observes the rules laid down therein, one is known as a celibate (*brahmacārin*). One becomes an initiated householder after one's course of holy study is over. 6

In the scriptures two categories of celibate have been enumerated by the wise: one is that who wishes to pass on to the state of a householder and the other is one who continues with his spiritual preceptor and vows lifelong abstinence and chastity. 7

One who, after living as a householder, takes up to celibacy again and does not spend his life as a forest-dweller or an ascetic, is deprived of (the efficacies of) all orders of one's life. 8

A twice-born should not remain without an order of life even for a moment. Living without any order of life he has to perform expiation. 9

One, who is deprived of an order of life, does not get the fruits of muttering prayers, performing sacrifices, giving away alms and self-study even if one is engaged in them and practises them. 10

There is a direct order, not a reverse one of the three (orders, i.e. the householder, the anchorite and the ascetic). There is no greater sinner than one who enters into them in their reverse order. 11

A celibate is identified by a girdle, an antelope skin and a staff; a householder by sacrifices to gods etc. and an anchorite by the (enlarged) nails and hair. 12

An ascetic is identified by the three staffs (tied together so as to form one). Thus the identity of all the orders is separate. One who does not bear these signs is just an atoner and not one belonging to a particular order. 13

Whatever has been said (about the different orders of life) has been said in accordance with the duties (of these orders). Dakṣa himself has narrated (all this) for the benefit of the twice-born. 14

Thus ends Chapter One of the code of laws laid down by Dakṣa.

## CHAPTER TWO

(Now) I shall narrate for the benefit of the twice-borns all that which has to be performed by them after getting up every morning. 1

Becoming free from his routine duties, which are desired but not despisable, a *brāhmaṇa* should not sit at leisure from sunrise till sunset. 2

A twice-born who performs duties of others giving up his own, either out of ignorance or out of greed, falls (from his position) on account of this. 3

Here is described separately his duty in the first, second, third, fourth, fifth, sixth, seventh and eighth part of a day. I shall also discuss in detail what is his duty in these parts. 4-5.

At the break of dawn one should perform purification according to the rules. Then one should take bath preceded by the cleansing of the teeth. 6

The body having the nine outlets and being very dirty oozes out (impurities) day and night. It becomes pure by the morning bath. 7

The organs get wet and perspire during sleep. At that time the higher and the lower limbs become equally impure. 8

A person getting up from sleep is full of saliva and sweat. He should not perform any act such as muttering prayers, offering sacrifices and the like without taking a bath. 9

A *brāhmaṇa*, who always performs morning ablutions after getting up in the morning, gets rid of the sin incurred in all the births within three years. 10

The bath taken everyday at the break of the day when the sun has risen and there is twilight is equal to an offering for Prajāpati and it is the destroyer of all the sins. 11

The morning ablution is highly spoken of, because it produces fruits - seen and unseen. One who performs morning ablutions becomes pure and is fit for all deeds like muttering prayers, etc. 12

Immediately after bathing, is prescribed sipping of water. In this manner one who has sipped water attains the purity. 13

After washing the feet and the hands one should sip thrice the water seeing it (carefully) and one should cleanse the mouth washing it twice with the root of the thumb. 14

First one should sip the water thrice, then one should rinse the mouth and then one should sprinkle water on the feet. Thus (all the) limbs should be rinsed. 15

Then one should touch the nose with the thumb and the index finger and one should touch the eyes and the ears again and again with the thumb and the ring-finger. 16

One should touch the navel with the little finger and the thumb, the heart with the palm, lastly the head with all (the fingers) and one should touch the arms with the forehand. 17

One, especially a *brāhmaṇa*, who does not perform morning, noon and evening prayers, is (like) a downcaste during his life and takes birth as a dog after his death. 18

One, who does not offer the morning, the noon and the evening prayers, is impure and unfit for all (sorts) of duties. If such a one performs some other act, even that is not fruitful for him. 19

Self-sacrifice is performed at the end of the morning, the noon and the evening prayers. The result produced by the self-sacrifice is not produced by any other means. 20

A sacrifice performed by one of these – a priest, a son, a preceptor, a brother, a sister's son and a son-in-law – is deemed as a self-sacrifice. 21

Thereafter, performing the duties towards the gods one should look at the auspicious (things). The duties towards the gods should be performed in the forenoon, those for men in the noon and those for the manes in the afternoon. These acts should be done by all means. 22

A sacrificial act to be performed in the forenoon, if performed in the evening, does not bear any fruit like copulation with a barren woman. 23

All this should be performed in the first part of the day; in the second part of the day should be done the practice of the *Vedas*. 24

Practice of the *Vedas* is called the best austerity for the *brāhmaṇas*. The

one who practises it with the six auxiliary sciences is known as having performed a sacrifice for the Brahman (*brahmayajña*). 25

Practice of the *Vedas* is five-fold: first is acceptance of the *Vedas*, followed by their contemplation, their practice, their muttering and their passing over to the disciples. 26

This period (of the second part of the day) is said to be (fit) for the offerings of the fire-sticks, the flowers, the *kusa* grass etc. The welfare of those who are to be nourished and protected is taken care of in the third part (of the day). 27

Those who are to be looked after include the mother, the father, the preceptor, the wife, the subjects, the distressed, the dependents and the guest who has arrived (without prior notice). 28

Those who are to be nourished and protected include an acquaintance, a kinsman, an injured, an orphan, a dependent and the others who are poor. 29

Maintenance of those who are to be nourished and protected is commended as the means of (attaining) heaven and torturing this class is sure to lead to hell. Therefore, this class is to be maintained by all means. 30

The food, specially efficacious for all beings, should be prepared and offered to the learned; otherwise (failing to do so) one goes to hell. 31

Only that one lives, on whom live a large number of beings. Human beings who fill only their own bellies are (in fact) dead, even if they are (physically) alive. 32

Someone lives for many (others), others live for their (own) family and there is one who lives for oneself, but he cannot be afflicted as he is afflicted with his own stomach. 33

One desirous of his well-being should give (alms) to the poor, the orphans and the important ones; those who do not give alms, live on the fate of others. 34

The real wealth is that which is given to important ones and which is given away in sacrifices; the rest (of the riches) are hoarded for others. 35

In the fourth part (of the day) one should bring the clay for bathing, the sesamum, the flowers, the *kusa* grass etc. and should bathe in the natural water. 36

The bath is said to be of three types - the compulsory, the one performed for a particular purpose and the one performed when desired. Amongst these the compulsory one is again divided into three. 37

The varieties of a bath are called these - the one which wipes out the filth, the one done inside the water with mutterings of sacred formulae and the twilight (evening) bath performed with both of these. 38

A bath in the water, restraining and releasing the breath, worshipping the gods and muttering the verses is sacred to the deity Savitr. 39

(A Gāyatrī is that) the deity of which is Savitr, the mouth is the fire; which consists of three feet; the seer of which is Viśvāmitra and the metre is Gāyatri. 40

In the fifth part (of the day) is prescribed the giving away, according to merit, the portions (of sacrifices) to the gods, the manes, the human beings and the insects. 41

As the gods, human beings and animals live on a householder every day, so the order of a householder is the best of all the orders. 42

The order of a householder is called the origin of all the three orders (i.e. the student, the forest-dweller and the ascetic). Any decline in this (order of a householder) causes decline in all the three orders also. 43

A trunk lives on the roots, on the trunk depend the branches and the foliage. It is on the destruction of the root alone that the whole (tree) is destroyed. 44

Therefore, a householder is to be protected by all means. He (householder) is always to be revered and respected by a king and all the other three (i.e. by the brāhmaṇas, the vaiśyas and the sūdras). 45

Also a householder is one who acts (as such), it is not by a house (only) that a householder is called as such, nor also by his sons and wife, if he is without his duties as such. 46

One, who does not take a bath, nor does perform a sacrifice, nor does mutter (sacred *formulae*), nor does give charity, becomes indebted to gods etc., and enters into the hell. 47

Only one eats the food, the other one is eaten by the food (itself). Only he who partakes food with others is not eaten by it. 48

The religious householder is one who is always in the habit of partaking (his belonging) with others, who has forbearance, who is pious and devoted to the gods and guests. 49

He who is possessed of the qualities of compassion, modesty, forbearance, faith, wisdom, concentration of mind and gratefulness is called the best among the householders. 50

A householder should partake his (wealth) with others and should enjoy the remnant. After enjoying it with pleasure he makes the eatable perfect. 51

The sixth and seventh (part of the day) should be spent in (studying) history (*itihāsa, purāṇas* etc.) and the eighth part (of the day) should be spent in the wordly affairs. Thereafter one should perform the evening prayers. 52

After performing a sacrifice, taking light meal and finishing the domestic affairs, one should do a little self-study. 53

The later two parts of the night should be spent in practising the *Vedas* and the (last) two parts (of the night) be spent in sleep - thus one attains final emancipation. 54

The acts performed with a particular purpose and the desired acts are to be performed as and when they occur; there is no (specific) time prescribed for them. 55

Acting in this world one disappears therein; therefore, one desirous of happiness should perform his duties by all means. 56

Everywhere in the two middle parts (of the day) a *brāhmaṇa* eating the remnants of the oblations and taking sleep does not fail (in his aim). 57

Thus ends Chapter Two of the code of laws laid down by Dakṣa.

### CHAPTER THREE

A householder has nine (things like) ambrosia, nine (like) wealth; he has nine (good) deeds and nine bad deeds. 1

His other nine (deeds) are hidden and nine are open; other nine are fruitful and the other nine are fruitless. 2

The other nine (things) are never to be given. Nine groups of nine (things) are (means) for the progress of a householder. 3

I shall tell sweet thing (to be partaken with) on arrival of an important person in the house. One should (at least) offer him these four things, such as (respectful) attention, (affectionate) sight, (pleasant) face and gentle speech. 4

(The host) should (at least) get up (saying) « come here », he should start the conversation with pleasantries, he should be respectful and should follow the guest. One should (at least) do these act with effort. 5

He should also give (the guest) some other things such as the ground, the water, the grass, something to cleanse the feet, the unguents, the seat and the bed. 6

According to one's capacity one should offer him a little food, because no one should be allowed to stay in one's house without taking food. One should offer a beggar (at least) earth and water because they are always (available) in the house. 7

One should perform according to one's capacity the evening bath, muttering (of sacred formulae), sacrifice, self-study, god-worship, and offering made to Viśvadevās, hospitality and water. 8

One should also partake (these things) with gods, manes, human beings, paupers, orphans, devotees, parents and teachers according to their capacity. 9

These nine are the good deeds; also nine are the bad deeds such as lies, sharing bed with other's wife, eating what should not be eaten. 10

Going where one should not go, drinking which one should not drink, committing theft, killing, doing the deeds which are not prescribed in the

Vedas and non-performance of duties towards a friend. These nine are the evil deeds which should always be avoided. These nine are to be concealed with all efforts - (one's) age, wealth, weakness in the family, incantations, cohabitation, medicine, penances, charity and insult. 11-13ab

These nine things are always to be made public by the householders - belongings of necessary things, paying off the loan, charity, study, sale, giving away the daughter, setting free a bull and despicable sin committed in private. 13cd-14.

That, whatever is given away to the parents, the preceptor, the friend, the modest, the benefactors, the poor, the orphan and the important ones, bears fruits. 15

Anything given to the cunning, the panegyrist, the wrestler, the incompetent, physician, the rogue, the knave, the flatterer, the bard and the thief goes waste. 16

These nine things should never be given away, not even in distress - which is ordinarily begged, a trust (made by someone), a pledge, a wife, a friend, wealth, a deposit inherited by succession and which is everything in the family. The foolish person who parts with them has to repent. 17-18

The Goddess of wealth (Śrī) does not forsake in this world as also in the next one a person who has knowledge of the (aforesaid) nine groups of nine and who is practical. 19

One desirous of happiness should see others as one's ownself. Happiness and misery, whether one's own or those of anyone else, are alike. 20

Whatever pleasure or pain is caused to others that deed (good or bad) is caused to (the doer) himself later on again. 21

Without pain where is the wealth, without wealth where is an action, without the action where is a duty and without the duty where is happiness? 22

Every ones pines for happiness, which results from the duty. Hence, the duty must always be performed by all the classes with (full) effort. 23

One should do whatever is useful in the next world with the wealth (earned) by just means. The charity should be given according to (the prescribed) laws to the deserving with virtues at a (proper) time. 24

In charity as well as in injury (to anyone) the result is respectively equal, double, thousand-fold and unlimited. 25

The result is equal to the charity given to a non-*brāhmaṇa*; double, if given to one who is a *brāhmaṇa* in name; thousand-fold, if given to a preceptor and unlimited, if given to a (*brāhmaṇa*) profoundly learned in the Vedas. 26

In case of the charity given without (prescribed) law and to a non-deserving, not only which is given but the rest of it (which one possesses) also is ruined. 27

One should make a search of one who begs for the alleviation of the misery or for (the benefit of) his family and should give him (according to his capacity). This is the rule with regard to all (types of) charities. 28

The virtues of one who makes an orphan established by the sacred rites like marriage, etc. are innumerable. 29

A person does not acquire that virtue either by offering an oblation to fire, or by a sacrificial rite extending over several days (in spring) which he acquires by making a *brāhmaṇa* established (on a firm footing). 30

One who desires immortality should give to a virtuous whatever is dear to him in the world and whatever is dear to him in home. 31

Thus ends Chapter Three of the code of laws laid down by Dakṣa.

## CHAPTER FOUR

The household of a person depends on his wife, if she is according to him own choice. No other period of life equals the one of the householder, if he has an obedient wife, because by her he can attain the fruits of the triad of human life, i.e. the duty, the prosperity and (the desire of) sensual enjoyments. 1

(A wife who) lives according to freedom of her will and who is not checked on account of (excessive) love, becomes out of control later on as an ignored ailment. 2

A wife who is favourable, having pleasing speech, skilled, chaste, sweet-tongued, self-concealing and true to her husband is a divine being and not a human being. 3

For one who has a favourable with the heaven is verily here (on this earth); but for one having wife who is not favourable, this (world) is undoubtedly (like) hell. 4

This mutual affection (between husband and wife) is rarely to be found even in the heaven where one (of the couple) is attached and the one is indifferent; what is more miserable than this (state of affairs)? 5

Living in a household leads to happiness; this happiness depends on the wife. She is the (real) wife who is modest, who can read the mind (of her husband) and who is obedient. 6

The other one (wife) who is always depressed is miserable; there is mutual divergence of thoughts (between such a wife and her husband), particularly of a husband having two wives. 7

A woman is like a leech, because she always exploits a man by the ornaments, clothes, food and even by his well-being. 8

A leech desirous of the blood takes away only it; whereas a woman (takes away) the wealth, the mind, the flesh, the semen and the happiness. 9

A woman is afraid in her childhood, she is licentious in her youth and she cares a fig for her body in her old age. 10

The wife having the virtues of being favourable, ever-happy, skilled, chaste and loyal to her husband is, no doubt, the goddess of wealth. 11

One who is always happy, who is conscious of her position and prestige and who is affectionate towards her husband is the wife (in the real sense of the term), the else one is (just like) old age. 12

It is one, whose disciple, wife, child, brother, friend attendant and dependent are modest, that attains glory in the world. 13

The first (that is affectionate) is the (real) wife, the other one is just to increase the licentiousness. She (the latter one) is only pleasing to see and no virtue is born out of her. 14

If a wife is without any blemishes she is called as religiously (acquired) one, if she is full of blemishes there is no harm in accepting another virtuous woman as a wife. 15

One who divorces a virtuous and a modest wife in her youth, attains womanhood and widowhood (in his next life) after her death. 16

One who disrespects her husband in this world, even if he is a pauper, sickly and foolish, is born in the next birth as a bitch, a female eagle and a female swine. 17

A lady who, on the death of her husband, enters into the fire (of her husband's pyre), becomes worthy of worship in the heaven like Arundhati. 18

As a snakecharmer per force takes a snake out of his hole, so she rescues her husband and remains happy only with him. 19

The children born of the outcaste, those relapsed into the old (bad) way of life, wandering mendicants, and ascetics should be lodged alongwith the outcastes. 20

Thus ends Chapter Four of the code of laws laid down by Dakṣa.

## CHAPTER FIVE

Description has been made of purity and impurity, which (respectively) are to be accepted or rejected by the wise. Desiring the well-being (of the mankind), I shall narrate a bit of the specialities of both of them. 1

One should always make efforts for the purity, because purity is said to be the root of a twice-born. All the actions of one without purity and (good) conduct become futile. 2

Purity is said to be of two types - external and internal. The one with earth and water is external and the one of the mind is internal. 3

External purity is superior to impurity, internal purity is superior (even) to that (external one). Pure is one who is pure in both; none else is pure. 4

The clay should be applied once to the penis, thrice to the anus, ten times to the left hand, seven times to both (the hands) and thrice to the feet. 5

Purity of a householder has been narrated, now it is narrated in a sequence in respect of the other three (orders of life). Double of that for the householder, triple of that for the third order and the four times (of the householder) for one belonging to the fourth order. 6

The first (type of) clay is called that which is half a handful; the second and the third are said to be half of it. 7

The same measure is in (relation to) the penis also. By this is purified the one belonging to the three orders (of a householder, an anchorite and an ascetic). This is the purification for the householder. That of the celibates is double of this. 8

Three times of this for the forest-dwellers and four times (of this) for the anchorites. If the clay is not available, the water may be used in the equal measure. 9

The purification may be done by the clay and the water. (In this way) there is neither difficulty nor expenses. Now is described the one who is weak in purity. 10

Different is the purification for day (time), it is different for the night, yet

in the misery is prescribed a different and different one in happiness. 11

Half of the purification required for the day is required for the night, half of this is prescribed during illness and even half of it is (required) during a journey. 12

One desirous of purification should not observe the purification more than what is required. One who does more (purification) than the prescribed is liable to perform expiation. 13

Thus ends Chapter Five of the code of laws laid down by Dakṣa.

## CHAPTER SIX

(Now) I shall describe the impurity caused by birth and death. The third (type of impurity) is throughout the life. They are (described) in proper order. 1

There is immediate purification, one (lasting) for one day, two days, three days, and four days; it is also (lasting) for ten days, for a fortnight and for a month. 2

The other (type of purification) lasts till death. The impurity caused by a child-birth lasts for ten fortnights. I shall enumerate them in detail in their order. 3

One who knows thoroughly the *Vedas*, their meaning and also their auxiliaries, their usage and their secret is not afflicted with the impurities. 4

Immediate purity is ordained in respect of the kings, the priests, the initiated ones, the children, those (living) in countries other than their own, those observing penance and those performing sacrifices. 5

A *brāhmaṇa* who has (his own) fire and the *Veda* is purified within a day, one who does not have (his own fire and the *Veda*) and who is even worse (is purified) within two, three, four days. 6

A *brāhmaṇa* is purified within ten days, a king within twelve days, a *vaiśya* within fifteen days and a *sūdra* is purified within a month. 7

For all such persons who take food without taking a bath, without performing a sacrifice, without giving away (charity) and for others like them the impurity is for the (whole) life. 8

It is particularly so for one who is always ill, a miser, an indebted, one who does not perform one's duties, and particularly for one who is henpecked. 9

The impurity of one whose mind is afflicted with evil deeds, who always depends on others and who does not have either faith or renunciation, lasts till one is reduced to ashes (after death). 10

Either there is no impurity (at all) or there is life-long impurity - thus the

impurity has been described according to its respective qualities. 11

Those who have attained impurity on account of child-birth and death become pure by purifying the impurity caused by (another) death. 12

A *brāhmaṇa* conscious of his duties becomes completely pure in ten days and his right to give charity and to receive it, to perform sacrifices and self-study comes back to him. 13

One should give the charity according to rules, because it absolves one of the inauspicious. One who dies after (some) death (in the family) takes birth by the end of the impurity. 14

Thus one performing combined purification is absolved of (all) the previous impurities. Under both these conditions (of impurity caused by child-birth or death) the food of (an impure) family should not be taken for ten days. 15

The twice-born should collect the ashes (of the dead) on the fourth day (of the death of a person). After collection of the ashes is performed the purification of the body. 16

If women have only one husband in the direct order of their caste, then the impurity caused by birth lasts for ten days, six days, three days (or only for) one day. 17

There is no (influence of) impurity caused by birth or death in the event of a sacrifice, marriage, natural event and throwing oblations in the fire. 18

All these impurities have been described for the normal times. No impurity is caused to one even during the impure periods if one is in distress. 19

Thus ends Chapter Six of the code of laws laid down by Dakṣa.

## CHAPTER SEVEN

I am talking about the Yoga to one who has conquered the world, who has conquered himself and who has conquered the objects of senses. 1

There are six ingredients of Yoga: inhaling and exhaling of air, meditation, restraining the organs, retentive memory, logic and perfect absorption of thought with the supreme spirit. 2

The concentration of mind (Yoga) is not accomplished by anyone by dwelling in a forest, nor by studying a number of texts, nor by penances, nor by sacrifices and nor by austerities. 3

The Yoga is not attained by sitting in a lotus-like posture (*padmāsana*), nor by concentrating on the tip of the nose, nor by excessive learning of the scriptures and never by purification. 4

The Yoga is not attained either by (observing) silence, by incantations or by jugglery, nor by numerous good deeds, and the Yoga is not attained (also) by one leading a wordly life. 5

The Yoga of the Yogins is attained by perseverance, practice, concentrating on it again and again and by complete indifference to the worldly objects. 6

The Yoga is attained by the entertainment of self-thought, by purification, by playing and by considering all the beings as equal and not by any other means. 7

(The Yoga is accomplished by) one who is always attached to one's ownself, who enjoys in one's ownself, who is happy within one's ownself and one who is absorbed in one's ownself. 8

The Yoga is attained only by one who is happy with himself, satisfied, not fickle mind, and by one who is always satisfied. 9

One should be engrossed in Yoga even while asleep and more so when one is awake. One with such a disposition is considered to be the best and the supreme among those having knowledge of the Brahman. 10

One who does not see anything else than his ownself and who has become one with the supreme being (accomplishes Yoga); this is the opinion of Dakṣa. 11

Anyone, whose mind is attached to the (worldly) objects, does not attain Yoga. Hence a Yогin should forsake the attachment with the objects by all efforts. 12

Some verily claim that Yoga is the union of the objects with the sense-organs. By such scholars is mistaken the non-duty as duty. 13

Others (claim) that the Yoga is the union of the mind with the soul. Those with uncontrolled mind are only deprived of the Yoga. 14

He, who makes his mind free from (all sorts of) acitivities and becomes free by making himself one with the supreme soul, is called to have accomplished Yoga. 15

Impurity, ignorance, confusion, shame, doubt etc. of the mind are called the acitivities. One should control them by overpowering them. 16

By all the five uncouth families (i.e. the sense-organs) the supreme sixth (the mind) can never be conquered (even) by the gods, demons and human beings. 17

He, who takes over the empires of others by capturing them per force, is not called brave. The wise call brave one who has conquered one's sense-organs. 18

One should turn all the senses spreading outside towards one's self. All the senses and the mind should be united to one's ownself. 19

Free from all feeling one should unite the soul with the Brahman. It is (only) this which is meditation, which is Yoga, all the rest is elaborating the text. 20

The mind becomes steady by giving up the objects (of senses) and enjoyments. Complete absorption of thought into the supreme spirit (*samādhi*) is known as a form of the power of the self. 21

The result of all the four (sense-organs except the mind) is not everlasting, but the result of the union of the two (the mind and the intellect) is immortal, steady and never-ending. 22

It is contradiction to say that there exists one which (in fact) does not exist in the world (at all); (but) if one is told like this one does not take it to one's heart. 23

That supreme being is to be perceived by one's ownself like (the enjoyment of) the copulation by the lady. One who is not completely absorbed into the thought of the supreme being does not perceive it like the enjoyment of the copulation by an unmarried girl. A jar is not seen by one blind by birth. 24

That everlasting supreme Brahman is perceived by one who always practises it. It cannot be pointed at, minute as it is. 25

The wise consider an ornament a burden and unguent as filth, but a woman and a fool consider it too much. 26

Even the gods in whom abound the goldy qualities of purity (regarded as the highest of the three qualities) are captivated by the objects of senses. Then what to say in this respect of the human beings having the inferior qualities in them. 27

Therefore, only one who has become pure of the impurity (of mind) can hold a staff (signifying renunciation), because the other one overwhelmed with the objects of senses cannot (hold that staff). 28

As the water tossed by the wind does not become calm even for a moment on account of the ripples, so is the mind (ever unsteady). Therefore, one should not have faith in it. 29

There are many persons who live with the name three-staffed (*tridandin*), but one who has no knowledge of the Brahman is not entitled to the three staffs. 30

One should always protect celibacy. Different (from celibacy) is the sexual union. It is of eight types: remembering, talking about, joking, seeing, conversing in privacy, determination (for sexual union), making efforts (for it) and actual performing (of sexual union). Thus is described by the wise the sexual union of eight types. 31-32

It is none else than an ascetic who never thinks, never talks and never hears (about the sex). 33

The king should banish one after putting on one's body the sign of a paw of a dog who, having accepted the way of a life of a recluse, conducts himself in an unrighteous manner. 34

One recluse is (called) as such, two are called a couple, three are called a village and more than that (make) a town. 35

The recluse should neither form a town, nor a village and nor (even) a couple, because a recluse forming these three fails in his duty. 36

No doubt that (a recluse) should not talk about the king, nor about mutual alms, nor about love, back-biting, malice and nor about relationships. 37

Collection of disciplines has been prescribed only for the benefit of (help in) worship, otherwise these (disciples) and many (more) are just like a crowd for bad mendicants. 38

A mendicant has only four duties – meditation, purity, begging (alms) and always living alone – and there is no fifth duty for him. 39

One who has become weak with (performing) penances, muttering (religious *formulae*), one who is sick, one who is running a school (*matha*), an old one, one afflicted with the (bad) stars, the one having impaired sense-organs, one free from ailments, young and beggar, one without a dwelling-place spoils the place (where he lives) and torments the wise. 40-41.

One who is healthy and young is ruined with celibacy. (Once) ruined with celibacy, one spoils one's family and one's clan. 42

If a mendicant, living in a school (*matha*), indulges in cohabitation, his school is spoilt and spoilt is his family. 43

What with only other religious ceremony, for one in whose house stays a mendicant even for a moment, because such one attains one's object (only by this stay). 44

A sin acquired by a householder and liable to last for his whole life is destroyed by a recluse, if he stays there even only for one night. 45

One, tired of meditation and union (with the supreme self), if feeds a mendicant, enjoys all the three regions including the moveable and the immoveable ones. 46

Even the country where lives a mendicant (*yogin*) proficient in performing meditation and concentration of thoughts becomes pious; then what to say of the kinsmen (of such a mendicant). 47

Duality, non-duality and duality-non-duality, neither duality nor non-duality – this is the highest knowledge. 48

The supreme place is attained in such a state in which overwhelmed with the feeling of the supreme being (Brahman) develops a feeling that « neither am I, nor is there any other relationship ». 49

The opinions of dualists and non-dualists have been described. (Now) I shall narrate those of the non-dualists according to the scriptures. 50

In such a state one does not perceive anyone else than the self. Hence the scriptures are studied and listened to just for increasing the treatises. 51

The description of the (different) schools have already been done in the treatise of Dakṣa. The *brahmaṇas* who study them attain the regions of the immortals. 52

A person who reads it or listens to it devoutly, attains sons, grand-sons, cattle and fame. 53

Oh the best of the twice-born! one who recites this treatise at the time of offering made to the manes, such one's offering (*śrāddha*) becomes immortal and one becomes dear to one's forefathers. 54

Thus ends Chapter Seven of the code of laws laid down by Dakṣa.

And here ends the treatise of Dakṣa.

## **APPENDIX A**

### **LONGER FOOTNOTES**

#### **Ms. A**

##### **Chapter I**

BEGINS:

om namo vināyakāya.

AFTER 1 cd:

utpattiḥ pralayaś caiva sthitīḥ samhāra eva ca /  
etat trayam tathā cānyat sarvam ātmāni tiṣṭhati //  
ātmany eva tathā cātmā ātmā brahmaṇy avasthitah /  
brahmavid brahmabhūyiṣṭho brahma brahmeti sat svayam  
tasyecchayā tatam idam jagat sthāvaraṅgam /  
varṇāśrāme narāṇām ca divi devo divādikam //

##### **Chapter II**

AFTER 9:

guṇā daśa śnānaparasya sādho  
rūpam ca tejaś ca balañ ca śaucam /  
āyuṣyam ārogynam alolutpatvam  
duḥsvapnaghātaś ca tapaś ca medhā //

AFTER 32:

sa jīvati guṇā yasya yasya dharmaḥ sa jīvati /

AFTER 33 ab:

guṇadharmaṇiparibhraṣṭo jīvann api na jīvati //

AFTER 36:

mṛttikā saptanadyā valmikāt mūṣakotkarāt /  
 antarjalāc ca mārgāntāt vṛkṣamūlāt surālayāt //  
 paraśaucāvaśīṭāc ca śreyaskāmais tadā budhaiḥ /  
 śucideśāc ca samgrāhyā mṛttikā snānahetave //  
 aśvakrānte rathakrānte viṣṇukrānte vasundhare /  
 mṛttike pratigrhnāmi prajayā ca dhanena ca //  
 uddhṛtāsi varāhena kṛṣṇena śatabhūnā /  
 mṛttike daha me pāpam yanmayā duḥkṛtam kṛtam //

AFTER 47:

asnātāsi malam bhuṅkte ajāpi pūyaśoṇitam /  
 ahutvā ca kṛtim bhuṅkte hy adattvāmedhyabhuṅg bhavet //

**Chapter III**

AFTER 12 ab:

gītanṛtye kṛṣih sevā vāṇijyam lavaṇakriyā /  
 dyūtakarmāyudhāny ātmaprāśamsā ca vikarmasu //

**Chapter IV**

AFTER 15:

rūpaudāryasamāyuktā viśālakulasambhavā //  
 bhartur jivati yā nārī hy upoṣya vratacārīṇi /  
 āyuṣyam harate bhartuḥ sā nārī narakaṁ vrajet //

**Chapter V**

AFTER 5ab:

pañcāpāne daśaikasmin ubhayoh sapta mṛttikāḥ //

**Chapter VI**

AFTER 6ab:

tryahāt kevalavedajño dvihino daśabhir dinaiḥ /

**Ms. B****Chapter I**

BEGINS:

śrīganeśāya namah

AFTER 1:

utpatti pralayaś caiva sthitih samhāra eva ca /  
 ātmā cātmani tiṣṭhanti cātmā brahmaṇy avasthitah //

**Chapter II**

AFTER 9:

guṇā daśa snānaparasya sādho  
 rūpam ca tejaś ca balam ca śaucam /  
 āyuṣyam ārogynam alolupatvam  
 duḥsvapnaghātaś ca tapaś ca medhā //

AFTER 36:

mṛttikā sapta na gnāyāḥ valmikān mūṣakasthalāt /  
 antarjalāc ca mārgāntāt vṛkṣamūlāt surālayāt //  
 paraśaucāvaśīṭāc ca śreyaskāmaiḥ sadā budhaiḥ /  
 śucer deśāt tu samgrāhyā mṛttikā snānahetave //  
 aśvakrānte rathakrānte viṣṇukrānte vasundhare /  
 mṛttikā harato pāpam yan mayā pūrvasañcitam //  
 uddhṛtāsi varāhena kṛṣṇena śatabhūnā /  
 mṛttike pratigrhṇāti prajayā ca dhanena ca //

AFTER 40:

angārakadine prāpte kṛṣṇapakṣe caturdaśī /  
 yamunāyāṁ viśeṣena niyato niyatāśanah //  
 yamāya dharmaṛājaya mṛtyave cāntakāya ca /  
 vaivasvatāya kālāya sarvabhūtahitāya ca //  
 audumbarāya dadhnāya nilāya paramesthine /  
 vṛkodarāya citrāya citraguptāya te namah //  
 ekaikasya tilair miśrān dadyat trīn aṣṭa vāñjalin /  
 yāvaj jivakṛtam pāpam tat kṣaṇād eva naśyati //

AFTER 47:

asnātvā śamalam bhuṅkte tv ajapī pūyaśonitam /  
 ahutvā ca kṛmīm bhuṅkte hy adattvā medhyam eva ca /  
 vṛthā taptodakam snānam vṛthā jāpyam avaidikam /  
 vṛthā ratam aputrasya vṛthā bhuktam asākṣikam //

### Chapter III

BEGINS:

devaputra manuṣyāṇāṁ dinānāṁ ca tapasvināṁ /  
 gurumātrpitṛnāṁ ca savibhāgī vikarmakṛt //

AFTER 2ab:

paiśūnyam anṛtam māyā kāmaḥ krodhas tathāpriyam /  
 doṣo daṁbhāḥ paradroho vikramānīti varjayet //  
 gitanṛtye kṛṣih sevā vāñijyam lavaṇakriyā /  
 dyūtakarmāyudhāny anyāny apraśamsā cāpi karma ca //

AFTER 7:

majjanām cārthine deyam etāny api sumāṁ gṛhe /

### Chapter IV

AFTER 15:

rūpodāryasamāyuktā viśālakulasambhavā /  
 bharturjīvati yā nārī hy upoṣya vratacāriṇī /  
 āyuṣyam harate bhartuḥ sā nārī narakaṁ vrajet //

### Chapter V

AFTER 5ab:

pañcāḥ pāne daśaikasmin ubhayoh saptamīttikāḥ //

AFTER 6:

etac chaucaṁ dvijātīnāṁ caturthasya catuṛguṇam /  
 ardhaṁ śūdre vinirdiśet //

AFTER 9ab:

mīttikānāṁ sahasreṇa ... kumṛbhaśatena ca /  
 na śudhyanti durātmānau yeṣāṁ bhāvo na nirmalaḥ //

### Chapter VI

AFTER 5:

ekāhāc chudhyate vipro yo 'gnidevasamanvitah /  
 tryahāt kevalavedas tu nirguṇo daśabhir dinaiḥ //

AFTER 6ab

tryahāt kevalavedas tu nirguṇo daśabhir dinaiḥ /

AFTER 11:

varṇānāṁ ānulomyena strīnām eko yadā patih /  
 daśāhaṣṭhamekāhāḥ prasave sūtakam bhavet //

**Chapter VII**

BEGINS:

ataḥ param pravakṣyāmi yogasya vidhim uttamam /

AFTER 18:

na sthiram kṣanam apy ekam udakam tu yathormibhiḥ /  
vātāhatam tathā cityam tasmāt tasya na viśvaset //

AFTER 28:

vaiṇavena tridandena tridanditi [na] kathyate //  
adhyātmadandayukto yaḥ sa tridanditi kathyate //

AFTER 51:

yogam abhyasyamānasya dhruvam kaścid upadravah /  
vidyā vā [yadi vā] 'vidyā [śaranam] tu janārddanah //  
kṛtvā paryankabandham karakamalapute nyasya hr̄tsamjñadeśe  
nāsāgre sthāpya dṛṣṭim sthiranihṛtpadam niścalam svasthakāyah /  
icchann omkāram ekam sa bhavati sukṛti yogamārgānukāri tattvajñā-  
nena sarvam bhuvi bhuvanam idam mandalam yāti bhītvā //  
ya idam ca pathec chāstram viprebhyaś ca prayacchatī /  
sarvapāpaviśuddhātmā brahma-loke mahiyate //  
iti śridakṣaprajāpatiprāṇitam dharmāśastram samāptam //  
dakṣasmṛtiḥ samāptā //

**Ms. C****Chapter I**

BEGINS:

śrīgaṇeśāya namah / atha dakṣasmṛtiḥ

**Chapter II**

AFTER 10:

guṇā daśa snānaparasya sādho  
rūpam ca tejaś ca balam ca śaucam /  
āyuṣyam ārogym alolupatvam  
duḥsvapnanāśaś ca tapaś ca medhā //  
manahprasādajanānam rūpasaubhāgyavardhanam /  
duḥkhaśokāpaham snānam maunadam jñānadam tathā //  
āgneyam bhasmanā snānam avagāhyam ca vārunam /  
āpohiṣheti ca brāhmaṇam vāyavyam gorajah smṛtam //  
yat tu sātapavarṣam tu tat snānam divyam ucyate /  
pañca snānāni punyāni manuh svāyambhuvo 'bravīt //  
āpahsnānam rajahsnānam mantrasnānam tathaiva ca /  
āpahsnānam gr̄hasthasya rajomantre tapasvinām //  
kaniṣṭhadēśinyānguṣṭhamūlāny agram karasya ca /  
prajāpatipitṛbrahmadevatīrthāny anukramāt //  
dānam pratigraho homo bhojanam balikam tathā /  
sāṅguṣṭham tu sadā kāryam āpatet ta(da)dho 'nyathā //

AFTER 13:

udaka evodakasthasya sthalasthasya sthale śuci /  
pādau sthāpyobhayatraivācamyobhayataḥ śuciḥ //

AFTER 36:

mṛttikā sapta na grāhyā valmikān mūṣakasthalāt /  
 antarjalāc ca mārgāntāt vrkṣamūlāt surālayāt //  
 paraśaucāvaśīṣṭāc ca śreyaskāmaḥ sadā budhaiḥ /  
 śucer deśāt tu saṃgrāhyā mṛttikā snānahetave //  
 aśvākrānte rathākrānte viṣṇukrānte vasundhare /  
 mṛttike hara me pāpām yan mayā pūrvasaficitam //  
 uddhṛtāsi varāheṇa kṛṣṇena śatabhūnā /  
 mṛttike pratigr̥hṇāmi prajayā ca dhanena ca //

AFTER 40:

aṅgārakadine prāpte kṛṣṇapakṣe caturdāśi //  
 yamunāyāṁ viśeṣena niyato niyatāśayah /  
 yamāya dharmarājāya mṛtyave cāntakāya ca //  
 vaivasvatāya kālāya sarvabhūtāhitāya ca /  
 audumbarāya dadhnāya nīlāya parameṣṭhine //  
 vr̥kodarāya citrāya citraguptāya vai namah /  
 ekaikasya tilair miśrāt dadyāt trin aṣṭa vāñjalin //  
 yāvajjivakṛtam pāpām tatkṣanād eva naśyati /

AFTER 47:

asnātvāśi malam bhūnkte tvajapī pūyaśoni [kam] /  
 ahutvā ca kṛmīm bhūnkte hy adatvā medhyam eva ca //  
 vṛthā taptodakam snānam vṛthā jāpyam avaidikam /  
 vṛthā ratam aputrasya vṛthā bhuktam asākṣikam //

AFTER 48:

atha gṛhastha dharmāḥ /

### Chapter III

AFTER 8:

nava karmāṇi kāryāṇi pūrvoktāni maniṣibhiḥ/  
 kṛtvaiva nava karmāṇi sarvakarmā bhaven narāḥ //

AFTER 12ab:

paiśūnyam anṛtamā māyā kāmaḥ krohas tathāpriyam /  
 doso daṁbhāḥ paradroho vikarmāṇīti varjayet //  
 gītanṛtte krṣih sevā vāñijyam lavaṇakriyā /  
 dyūtakarmā 'yudhāny ātmaprāśamsā ca vikarma ca //

### Chapter IV

AFTER 15:

rūpaudāryasamāyuktā viśālakulasambhavā /  
 sati bhartari yā nārī hy uposya vratacārinī /  
 āyuṣyam harate bhartuh sā nārī narakam vrajet //

### Chapter V

AFTER 5ab:

pañcā 'pāne daśaikasmin ubhayoh sapta mṛttikāḥ //

AFTER 9:

mṛttikānām sahasreṇa udakumbhaśatena ca /  
 na śudhyanti durātmāno yeṣām bhāvo na nirmalaḥ //

### Chapter VI

AFTER 6ab:

tryahāt kevalavedas tu dvihino daśabhir dinaiḥ /

AFTER 17:

yajñe pravarttamāne tu jāyate mriyate 'pi ca /  
 pūrvasaṅkalpitārthānām na doṣas tatra vidyate //

**Chapter VII**

BEGINS:

ataḥ param pravakṣyāmi yogasya vidhim uttamam /

AFTER 18:

na sthiram kṣaṇam apy ekam udakam ca yathormibhiḥ /  
vātāhatam tathā cittam tasmāt tasya na viśvaset //

AFTER 28:

vaiṇavena tridaṇḍena na tridaṇḍiti kathyate /  
adhyātmadandaṇḍayukto yaḥ sa tridaṇḍiti kathyate /  
vāgdaṇḍo 'tha manodaṇḍah karmadaṇḍaś ca te trayah //  
yasyaite tu trayo daṇḍāḥ sa tridaṇḍiti kathyate /

AFTER 51:

yogam abhyasyamānasya dhruvah kaścid upadravah /  
vidyā vā yadi vā 'vidyā śaraṇam tu janārdanah //  
kṛtvā paryankabandham karakamalapute nyasya tūtsaṅgadeśe  
nāśāgre sthāpya drṣṭim sthiranibhr̥tapadam niścalam svasthakāyah /  
icchann omkāram ekam sa bhavati sukṛti yogamārgānukārī tattvajñā-  
nenā sarvam bhuvi (bhu)vanam idam maṇḍalam yāti bhitvā  
ya idam paṭhate śāstram viprebhyaś [ca] prayacchati /  
sarvapāpavīśuddhātmā brahma-loke mahiyate //  
iti śridakṣaprajāpatipraṇītam dharmaśāstram sampūrṇam samāptam /  
sam 1835 //

**Ms. D****Chapter I**

BEGINS:

śrīgaṇeśāya namah /

**Chapter II**

AFTER 29:

kṣāntavadbhiḥ pradātavyam anyathā narakaṁ vrajet /

AFTER 32:

sa jīvati guṇā yasya yasya dharmah sa jī(va)ti /

AFTER 33 ab:

guṇair dhanaparibhraṣṭho jivann api na jivati /

AFTER 36:

mr̥k(d)am sadā [mr̥ttikā sapta] na grāhyā valmikān mūṣakasthalāt /  
antarjalāc ca mārgāc ca vr̥kṣamūlāt surālayāt //  
paraśaucāvaśiṣṭāc ca śreyaskāmais tathā budhaiḥ /  
śuce deśe ca saṅgrāhyā mr̥ttikā snānahetave //  
asvākrānte rathākrānte viṣṇukrānte vasundhare /  
mr̥ttikām pratigṛhṇāmi prajāyai ca dhanāya ca //  
uddhṛtā śrīvarāheṇa kruddhena śatabāhunā /  
mr̥ttike hara me pāpam yan mayā duṣkṛtam kṛtam //

AFTER 47:

asnātvāśi malam bhūnkte tv ajapi pūyaśonitam /  
ahutvā [ca] krimim bhūnkte hy adattvā viṣṭabhuḥ bhavet //

**Chapter III**

AFTER 12ab:

paiśunyam anṛtam māyā kāmaḥ krodhas tathāpriyam /  
 doṣo dambhaḥ paradroho vikarmāṇi ca varjayet //  
 gitakṛtyam kṛṣih sevā vāñijye lavaṇakriyā /  
 dyūtakarmā 'sudhāny ātmpraśaṁsā ca vikarmas /

AFTER 12cd:

pāpakarma parānnam ca dharmo gopyo hi sarvadā /

AFTER 16:

sāmātyaḥ sādīdātyaś ca godhaś ca godhanam [smṛtam] /  
 bhāryādibhiḥ ca nikṣepaḥ sarvasvam cānvaye sati //

**Chapter IV**

AFTER 15:

rūpaudāryasamāyuktā viśālakulasambhavā /  
 patyau jivati yā nārī hy upoṣya vratacāriṇī //  
 āyuṣyam harate bhartuḥ sā nārī narakan̄ vrajet /

**Chapter V**

AFTER 5ab:

pañcā 'pāne daśaikasmin ubhayoḥ saptamṛttikāḥ /

AFTER 9cd:

śubhadravyeṇa śuddhiḥ syān nakte śauce ca nānyathā /

**Chapter VI**

AFTER 6ab:

tryahāt kevalavedas tu vihīno daśabhir dinaiḥ /

AFTER 11:

varṇānām ānulomyena strīnām eko yadā patiḥ /

**Chapter VII**

AFTER 20:

vāruṇam savikarṣeṇa phalaṁ yat tat asaścatām /

AFTER 40:

iti dakṣaśāstram samāptam /  
 kharopanāmakakeśavabhaṭapaṭavardhanena likhitam // samāptam //  
 idam pustakam cintāmaṇibhaṭapaṭavardhanāya dattam //  
 cintāmaṇibhaṭā paṭavardhana //

**Ms. E****Chapter I**

BEGINS:

śrīgaṇeśāya namaḥ // atha dakṣasmṛtiḥ //

**Chapter II**

AFTER 32:

jīvanto 'pi mr̄tāś cānye narāḥ svodarapūrakāḥ /  
sa jīvati guṇā yasya yasya dharmāḥ sa jīvati //

AFTER 33ab:

guṇair dhanaparibhraṣṭo jīvann api na jīvati /

AFTER 36:

mṛttikāś sapta na grāhyā valmīkān mūṣakasthalāt /  
antarjalāc ca mārgāc ca vṛkṣamūlāt surālayāt //  
paraśau cāvaśīṭāc ca śreyaskāmais tathā budhaiḥ /  
śūce deśe ca saṅgrāhyā mṛttikā snānahetave //  
aśvākrānte rathākrānte viṣṇukrānte vasundhare /  
mṛttikām pratigṛhṇāmi prajāyai ca dhanāya ca //  
uddhṛtā śrīvarāheṇa kṛṣṇena śatabhūnā /  
mṛttike hara me pāpām yan mayā duṣkṛtam kṛtam //

AFTER 38ab:

sandhyāsnānalakṣaṇam /

AFTER 47:

asnātvāśi malam bhuñkte tv ajapi pūyaśonitan /  
ahutvā tu krimiṇi bhuñkte hy adattvā viṣṭabhus bhavet //  
yattraiko hi bhuñjīta bhunjitānyena cāparā /



AFTER 48cd:

dvibhāgāya ... yasya kṣaya ukto darpalokah /

AFTER 54:

asminn ekaḥ sadā yukto 'sminn eva praliyate /

**Chapter III**

AFTER 12ab:

gītanṛtyakṛṣī sevā vāṇijyam lavaṇakriyā /  
dyūtakarmasudhātmāpraśamsāsu vikarmasu //

AFTER 16:

sāmātyah sādhidāsa(ś ca) godhaś ca godhanam smṛtam /  
bhāryāditiś ca nikṣepaḥ sarvasvā cānvaye sati //

AFTER 27ab:

vidhihīne tathā pātre yo dadāti pratigraham /  
tad dānam vā kriyā caiva sarvam bhavati niṣphalam //

AFTER 29ab:

tato yenāgnihotreṇa nāgnīṣṭomena labhyate /

**Chapter IV**

AFTER 15:

rūpaudāryasamāyuktā viśālakulasambhavā /  
patyau jīvati yā nārī hy upoṣya vratacāriṇī //  
āyuṣyam harate bhartuḥ sā nārī narakaṁ vrajet /

**Chapter V**

AFTER 9cd:

śubhadravyeṇa śuddhiḥ syān nakte ūṣace ca nānyathā /

AFTER 13:

prāyaścittena yājyeta vihitātikrame kṛte /  
... ca sabhyasya ca yo vidhiḥ //  
yad divā vihitam śaucam tadarḍham tu niśi smṛtam //

**Chapter VI**

AFTER 6ab:

tryahāhnair alpavedas tu vihino daśabhir dinaiḥ /

**Chapter VII**

AFTER 25:

yudhyāyatāraṇam bhāraḥ malamāsenā yam tathā /  
etad astriyah sūkṣmam anyati bahunām tathā /  
sattvotkṛṣṭas tu rasair api viṣayais tu vaśikrtah /  
kim punah kṣudrasattvās tu manusyais tattvakā kathām //

AFTER 40:

iti dakṣāśāstram samāptam // herambārpaṇam astu //  
gaṅgāyai namaḥ // lakṣmaṇena likhitam //  
yādṛśam pustakam dṛṣṭvā tādṛśam likhitam mayā /  
yadi śuddham aśuddham vā mama doṣo na diyate //  
śrikṛṣṇārpaṇam astu // rāmacandra //  
cintāmaṇibhaṭṭapataṭavardhana //

**Ms. F****Chapter I**

BEGINS:

śrīgaṇeśāya namah /

**Chapter II**

AFTER 2:

sandhyādyam vaiśvadevāntam svakam karma samācaret /  
svakam karma parityajya yad anyat kurute dvijah //

AFTER 12:

gunā daśa snānaparasya sādho  
rūpam ca puṣṭiś ca balam ca tejah /  
ārogym āyuś ca mano 'nuruddham  
duḥsvapnaghātaś ca tapaś ca medhā //

AFTER 18b:

hṛdgābhiḥ pūjyate viprah kanthagābhiś ca bhūmipāḥ /  
vaiśyah prāśitamātrābhīr jihvāgrābhiḥ striyo 'gninā //

AFTER 29:

sārvabhautikam annādyam kartavyam tu višeṣataḥ /  
jñānavidbhyaḥ pradātavyam anyathā narakam vrajet //

**Chapter III**

AFTER 12ab:

paiśūnyam anṛtam māyā kāmaḥ krodhas tathāpriyam /  
dveṣo dambhaḥ paradrohaḥ pracchannāni tathā nava //

AFTER 12cd:

tapo dānāvamāne ca nava gopyāni sarvadā /

### Chapter IV

AFTER 10:

sukāmye vartamānā ca snehān naiva nivāritā /  
sumukhyā sā bhavet paścāt yathā vyādhir upekṣitā //

### Chapter V

AFTER 5ab:

catasras tu daśaikasmin ubhayoh sapta mṛttikāḥ //

AFTER 9:

mṛttikānām sahasreṇa codakumbhaśatena ca /  
na śuddhyanti durātmāno yesāṁ bhāvo na nirmalaḥ //

AFTER 12:

divā yad vihitam karma tadardham ca niśi smrtam /  
tadardham cāture kāle yadi śudravad ācaret //

### Chapter VI

AFTER 19:

yajñe pravartamāne tu jāyed atha mriyed atha /  
pūrve saṅkalpite kārye na doṣas tatra vidyate //

### Chapter VII

AFTER 2:

maitrī kriyā mude sarvā sarvaprāṇivyavasthitā /  
brahmaṇokam nayaty āśu dhātāram iva dhāraṇāḥ //

AFTER 17:

manasy evendriyāny atra manaś cātmani yojayet /  
sarvabhāvavinirmuktam kṣetrajñām brahmaṇi nyaset //

AFTER 29:

brahmacaryam sadā rakṣed aṣṭadhā rakṣanām pṛthak /  
smaraṇām kirtanām kelih prekṣanām guhyabhaṣanām //  
saṅkalpo 'dhyavasāyaś ca kriyānirvṛtir eva ca /  
etan maithunām aṣṭāṅgam pravadantī maniṣināḥ //

AFTER 39:

yasmin deśe bhaved yogī dhyānayogī vicaksanāḥ /  
so 'pi deśo bhavet pūtaḥ kim punas tyasya bāndhavāḥ //

## Ms. G

## Chapter I

BEGINS:

śrīgaṇeśāya namaḥ /

## Chapter II

AFTER 10:

guṇā daśa snānaparasya sādho  
rūpam ca tejaś ca balaṁ ca śaucam /  
āyuṣyam ārogyam alolupatvam  
duḥsvapnaghā[taś ca ta]paś ca medhā /  
manahprasādajananam rūpasaubhāgyavardhanam /  
duḥkhaśokāpaham snānam maunadam jñānadam tathā /  
āgneyam bhasmanā snānam avagāhyam ca vārunam /  
āpo hi śheti ca brāhmaṇam vāyavyam gorajah smṛtam //  
yat tu sātapavarsam tu tat snānam divyam ucyate /  
pañca snānāni puṇyāni manuḥ svāyambhuvo 'bravit //  
āpahsnānam vratasnānam mantrasnānam tathaiva ca /  
āpahsnānam gṛhasthasya vratamantre tapasvinām //  
kaniṣṭhādeśinyāṅguṣṭhamūlāny agraṁ karasya ca /  
sāṅguṣṭham tu sadā kāryam āpatet tad adho 'nyathā //

AFTER 13ab:

prajāpatipitṛbrahmadevatirthāny anukramāt /  
dānam pratigraho homo bhojanam balikam tathā //

AFTER 13cd:

udaka evodakasthaś cet sthalāś ca sthale śuciḥ /  
pādau sthāpyobhayatraiva ācamyobhayataḥ śuciḥ //

AFTER 22ab:

devakāryasya sarvasya pūrvāhno hi vidhiyate /



AFTER 29:

sārvabhaumikam annādyam kartavyam gṛhamedhinā /  
jñānavidbhyaḥ pradātavyam anyathā narakam vrajet //

AFTER 36:

mṛttikāḥ sapta na grāhyā valmikān mūṣakasthalāt /  
antarjalāc ca mārgantāt vṛkṣamūlāt surālayāt //  
paraśaucāvaśiṣṭāc ca śreyahkāmaih sadā budhaiḥ /  
śucer deśānu saṅgrāhyā mṛttikāḥ snānahetave //  
aśvākrānte rathākrānte viṣṇukrānte vasundhare /  
mṛttike hara me pāpam yan mayā pūrvasañcitam //  
uddhṛtāsi varāheṇa kṛṣṇena śatabhūnā /  
mṛttike pratigr̥hṇāmi prajayā ca dhanena ca //

AFTER 40:

aṅgārakadine prāpte kṛṣṇapakṣe caturdaśi /  
yamunāyām višeṣena niyato niyatāśanah /  
yamāya dharmarājaya mṛtyave cāntakāya ca /  
vaivasvatāya kālāya sarvabhūtahitāya ca //  
audumbarāya dadhnāya nilāya paramesṭhine /  
vṛkodarāya citrāya citraguptāya vai namah //  
ekaikasya tilairmiśrān dadyāt trīn aṣṭa vañjalin /  
yāvajīvākṛtam pāpam tatkṣanād eva naṣyati //

AFTER 47:

asnātvāśi malam bhūikte tv ajapi pūyaśonitam /  
ahutvā ca kṛmīm bhūikte hy adattvā 'medhyam eva ca //  
vṛthā taptodakam snānam vṛthā jāpyam avaidikam /  
vṛthā ratam apurtrasya vṛthā bhuktam asākṣikam //

AFTER 55:

devapitṛmanusyāṇām dīnānām ca tapasvinām /  
gurumātṛpitṛṇām ca savibhāgi vikarmakṛ //

**Chapter III**

AFTER 8:

nava karmāṇī kāryāṇī pūrvoktāni manisibhiḥ /  
kṛtvāivam̄ nava karmāṇī sarvakarmā bhaven narah //

AFTER 12ab:

paiśunyam anṛtam̄ māyā kāmaḥ krodhas tathāpriyam /  
doṣo dambhaḥ paradrohaḥ vikarmāṇīti varjayet //  
gītaṇṛtye kṛṣih sevā vāṇijyam̄ lavaṇakriyā /  
dyūtakarmā 'yudhāny ātmapraśamsā ca vikarma ca //

**Chapter IV**

AFTER 14ab:

rūpaudāryasamāyuktā viśālakulasambhavā /  
sati bhartari yā nārī upoṣya vratacārīnī /  
āyuṣyam̄ harate bhartuh sā nārī narakam̄ vrajet //

**Chapter V**

AFTER 5ab:

pañcā 'pāne daśaikasmin ubhayoh̄ sapta mṛttikāḥ //

AFTER 9cd:

mṛttikāṇāṁ sahasreṇa udakumbhaśatena ca /  
na śudhyanti durātmāno yeṣāṁ bhāvo na nirmalaḥ //

**Chapter VI**

AFTER 6ab:

tryahāt kevalavedas tu vihīno daśabhir dinaiḥ /

AFTER 17:

yajñe pravartamāne tu jāyate mriyate 'pi vā /  
pūrvasaṅkalpitārthānām̄ na doṣas tatra vidyate /

**Chapter VII**

BEGINS:

ataḥ param̄ pravakṣyāmi yogasya vidhim uttamam /

AFTER 28:

vaiṇavena tridaṇḍena na tridaṇḍiti kathyate /  
adhyātmadaṇḍayukto yaḥ sa tridaṇḍiti kathyate //  
vāgḍando 'tha manodaṇḍah karmadaṇḍaś ca te trayah /  
yasyaite tu trayo daṇḍāḥ sa tridaṇḍiti kathyate //

AFTER 51:

yogam abhyasyamānasya dhruvam̄ kaścid upadravah /  
vidyā vā yadi vā 'vidyā śaraṇam̄ tu janārddanah //  
kṛtvā paryāṅkabandham̄ karakamalapute nyasya hrtsamjñadeśe  
nāsāgre sthāpya dṛṣṭin̄ sthīrābhṛtapadam̄ niścalam̄ svasthakāyah /  
icchann omkāram̄ ekām̄ sa bhavati sukṛti yogamārgānukāri tattvajñā-  
nena sarvam̄ bhuvi bhuvanam idam̄ maṇḍalam yāti bhitvā //

AFTER 53:

iti śridakṣaprajāpatipraṇītam̄ dharmaśāstram̄ samāptam //  
sriviśveśvarāyārpaṇam̄ astu / śake 1772 sādhāraṇanāma samvatsare  
bhādrapadaśuddha / mandavāsare / evam̄ granthasamkhyā // 250 //

Ms. H

Chapter I

## AFTER 2:

bhūtam bhavyam bhaviṣyac ca jagat sthāvaraṛāṅgamam /  
purāṇanyāyamimāṁsādharmaśātraprayojanam //

## **Chapter II**

AFTER 5ab:

vibhāgesu yat karma tat pravakṣyāmy aśeṣataḥ /  
ksubhyanti hi susuptasya indriyāni srayanti ca //

AFTER 10:

guṇā daśa snānaparasya sādho  
 rūpam ca tejas ca balam ca ūaucam /  
 āyuṣyam ārogyam alolupatvam  
 duḥsvapnanāśas ca dhrtiś ca medhā //

AFTER 11:

āgneyam bhasmanā snānam avagāham ca vārunam /  
āpo hi śheti ca brāhmaṇam vāyavyan gorajah smṛtam //  
yat tu sātapavarsena yat snānam divyam ucyate /  
pañca snānāni puṇyāni manuh svāyambhuvo 'bravit //  
dhyāyan nārāyaṇam devam snānādiṣu ca karmasu /  
brahmalokam avāpnoti na cehāmutra jāyate //  
kaniṣṭhadēśināṅguṣṭhamūlāny agrakarasya ca /  
prajāpatipitr brahma devatārthāṇy anukramāt //

AFTER 12cd:

kliṣyanti hi susuptasya indriyāṇi sravanti ca /

AFTER 14.

samhitāmbhas tribhīh pītvā ācamyaiya tribhīh sprśet /

## AFTER 16:

śrotre kanisthāṅgusthābhyaṁ nābhīm aṅgusthakena vā /

AFTER 22ab:

devakāryasya pūrvasya pūrvāhnas tu viśisyate /

AFTER 30:

[sajvotiya cai]ko bandhubhiś copabhujyeta /  
jīvanto 'pi mṛtās tv purusāḥ sodarambhāḥ //

AFTER 39ab:

evam praksalya gatrani samyag acamyam sastriavid /  
tatah sammrjanam kuryad apo hi sthdibhih punah /  
nimajjyantarjale pa scat trih pathed aghamarsanam //

AFTER 40:

aṅgārakadine prāpte kṛṣṇapakṣacaturdaśī /  
yāṁ kāñcīt saritaṁ prāpya kṛṣṇāṅgāracaturdaśīm //  
yamunāyāṁ viṣeṣeṇa niyato niyatāśanah /  
yamāya dharmarājāya mṛtyave cāntakāya ca //  
vaivasvatāya kālāya sarvabhūtāhitāya ca /  
audumbarāya dadhnāya nilāya paramēsthīne //  
vr̥kodarāya citrāya citraguptāya te namaḥ /  
ekaikasya tilair miśrān dadyāt trīn udakāñjalīn //  
yāvajjivakṛtam pāpam tatksaṇād eva naśyati /  
pañcame tu tathā bhāge saṃvibhāgo yathārhatah //  
devatiryāmanusyānāṁ kitānāṁś copadiśyate //  
devaiś caiva manusyaiś ca tiryagbhiś ca tu japyate //  
ghasthah prat�ayam yasmāt tasmāc [caiva] ghāśramī /  
yathā mātarām āśritya sarve jivanti bhiksavaḥ //  
caturnām āśramānām tu ghastho yonir ucyate /  
śidamānena teneha sidanty anye 'pi te trayah //  
mūlaprāṇā bhavet [skandhāc]chākkaś ca pallavāḥ /  
mūlenāiva vīṇastena saryam etad vīnaśvati //

AFTER 49ab

sa gr̥hastha iti prokto na kāmakrodhadūsitah /

AFTER 52:

saṁvibhāgam tataḥ kuryāt grhasthah śeṣabhuḍ bhavet /  
 bhuktvā samam anuvrajya kāryāny etāni yatnataḥ /  
 iṣad [dānāni] cānyāni bhūmy udakatrṇāni ca /  
 pādaśaucam tathā snānam āsanam śayanaṁ tathā /  
 kiñcid deyam yathāśaktyā [nā]yānaśnan gr̥he vaset //  
 sajalam cātu g̥hamāsthā samdhya tataḥ punaḥ /

**Chapter III**

AFTER 3:

athāparam pravakṣyāmi viśiṣṭe gṛham āgate /

AFTER 8:

paiśūnyam anṛtam māyām kāmakrodhaṁ tathāpriyam //  
 dveṣam saṅgam paradrohaṁ vikarmāṇi visa(r)jayet /  
 nr̥ttam gitam kṛṣih sevā vāṇijyam lavaṇakriyā //  
 dyūtakarmā 'yudhiyam ca na praśastāni karmasu /

AFTER 12:

prāyogya ḥaśuddhiś ca dāyabhāgaś ca vikrayaḥ /

AFTER 30:

agnihotri tapasvi ca... śriyate yadi /  
 agnihotram tapaś caiva tat sarvam dhanināṁ dhanam //

**Chapter IV**

AFTER 10:

ākārye vartamānā sā snehena na nivāritā /

AFTER 17:

jīve bhartari yā nārī upoṣya vratacāriṇi /  
 āyuṣyāṁ harate bhartruḥ sā nārī narakaṁ vrajet //  
 jīvabhāryā śīśuh bhrātrmitradātuḥ samāśritāḥ /  
 yasyaitāni vittāni tasya loke 'pi gauravam //  
 prathamā dharmapatni syād dvitiyā rativardhani /  
 dr̥ṣṭamātraṁ phalaṁ tasyām adr̥ṣṭam nopapadyate //  
 dharmapatni samākhyātā nirdoṣā yadi sā bhavet /  
 doṣev̥ api na doṣaḥ syād anyodvāho vijānatāḥ //

**Chapter V**

AFTER 5ab:

pañcā 'pāne daśaikasmin ubhayor nava mr̥ttikāḥ /

**Chapter VI**

AFTER 10:

varṇānām ānupūrvyeṇa strīnām eko yathā patiḥ /  
 daśāhaḥ ṣaṭtrihaikāḥḥaḥ prasave sūtakam bhavet //  
 yajñeṣu prasṛte yasya jāyetātha mriyeta vā /  
 pūrvasaṅkalpitārthānām nāśaucam tatra vidyate //

AFTER 11cd:

āpadgatasya sarvasya sūtake 'pi na sūtakam /  
 trividham sūtakam proktam maranam ca tathāvidham /  
 ataḥ param pravakṣyāmi yogaśastravirñayam //

**Chapter VII**

AFTER 2:

maitri kṛyā mudopekṣā sarvaprāṇīṣv avasthitā /  
 brahmaṅkam nayatty āśu tasmāt sā dhāraṇā smṛtā //

AFTER 6:

adhyātmaratir evam syād ātmakṛidas tathaiva ca /

AFTER 37ab:

snehavaidyo 'nantas tu dve caiva mithunam smṛtam /

AFTER 37cd:

japais taptaih kṛśibhūto vyādhito vasaddhāvahah /  
 vīthā grahagrī(ta)s ca yaś cānyo vikalendriyāḥ //  
 nīrajaś ca yuvā caiva bhiksūr nāvasaddhāvahah /  
 na dūsayati yas tānam (?) prathaḥ (?) samprapīḍayet //  
 vasann āvasathe bhiksuh maithunam yadi sevate /  
 tasyāvasathanāthasya mūlāny api sa kṛntati //  
 sañcītām yad gṛhasthasya pāpam āmaranāntikam /  
 nirdahaty eva tat sarvam ekarātroṣito yatiḥ //

AFTER 51:

praṇava dhanuḥ śaram brahma naiva tac cakṣusāgraham /  
 manasātmopadeśena dr̄syante sūkṣmadarśibhiḥ //  
 tattvārtham jñānavijñānam vijñānāt pratyayam tathā /  
 pratyayād bhāvaśuddhiḥ syād bhāvanam śuddhitah param //  
 atropavirate bhāve bhāvam āstheyabhāvitam /  
 ātmasaṁsthāpanam kṛtvā na kiñcid api cintayet //  
 iti dakṣasmṛtiḥ samāptā

## Ms. I

## Chapter I

BEGINS:

avighnam astu /

AFTER 1:

utpattiṁ prakṛtiṁ caiva sthitam saṁhāram eva ca /  
 brahma 'tmani [tu] sampaśyann ātmā brahmany avasthitah //  
 bhūtam bhavyam bhaviṣyam ca jagat sthāvara jaṅgamam  
 purāṇanyāyamimāṁsaśāstra prayojanam //

## Chapter II

AFTER 5:

kṣubhyanti hi suṣuptasyendriyāni sravanti ca /  
 aṅgāni samatām yānti uttamāny adhamāṁs tathā //

AFTER 7:

prātaḥsnānam prakurvanti dr̄ṣṭādr̄ṣṭakaram hi tat /  
 sarvam arhati śuddhātmā prātaḥsnāyi japaṁtikam //

AFTER 10:

guṇā daśa snānaparasya sādho  
 rūpam ca tejaś ca balaṁ ca śaucam /  
 āyuṣyam ārogynam alolupatvam  
 duḥsvapnanāśaś ca dhṛtiś ca medhā //

AFTER 11:

āgneyam bhasmanā snānam avagāham ca vāruṇam /  
 āpo hi ṣheti ca brāhmaṇaṁ vāyavyam gorajah smṛtam //  
 yā tu sātapavarṣam (tu tat) snānam diyyam ucyate /  
 pañca snānāni punyāni manuḥ svāyanibhuvo 'bravīt /  
 dhyāyam nārāyaṇam devam snānādiṣu ca karmasu /  
 brahmalokam avāpnoti na cehā 'mutra jāyate //  
 kaniṣṭhadēśināṅguṣṭhamūlāny agrakarasya ca /  
 prajāpatipitṛbrahmaṇadevatīrthāny anukramāt //

AFTER 16:

śrotre kaniṣṭhāṅguṣṭhābhyaṁ nābhim aṅguṣṭhakena vā //  
 sarvābhis tu śirah pārśve bāhu cāgreṇa samṛṣṭेत /

AFTER 22ab:

devakāryasya pūrvasya pūrvāhne tu viśisyate /

AFTER 39ab:

evam prakṣalya gātrāṇi samyag ācamya śāstravid /  
 tataḥ sammārjanāṇi kuryād āpo hi ṣṭhādi(bhiḥ) punaḥ //  
 nimajjyā 'ntarjale paścāt triḥ paṭheḍ aghamarṣaṇam //

AFTER 40:

aṅgārakadine prāpte krṣṇapakṣacaturdaśi /  
 yām kāmcit saritām prāpya krṣṇāṅgāracaturdaśim //  
 yamunāyam višeṣenā niyato niyatāśanah //  
 yamāya dharmarājāya mṛtyave cāntakāya ca //  
 vaīvasvatāya kālāya sarvabhūtahitāya ca //  
 audumbarāya dadhnāya nilāya parameṣṭhine /  
 vṛkodarāya citrāya citraguptāya te namah //  
 ekaikasya tilān miśrān dadyāt trīn udakāñjalin /  
 yāvajjivakṛtaṇ pāpam tat kṣaṇād eva naśyati //

AFTER 42:

yathā mātaram āśritya sarve jīvanti bhikṣavaḥ /

AFTER 49ab:

sa gṛhastha iti prokto na kāmakrodhadūṣitah //

### Chapter III

AFTER 2ab:

adeyāni navānyāni prakāśāni punar nava //

AFTER 3:

sandhyāsnānam japo homaḥ svādhyayo devatārcanam/  
 vaiśvadevas tathātithyam udakam vā svaśaktitah //

AFTER 5:

paiśunyam anṭṭam māyā kāmakrodham tathāpriyam /  
 doṣam saṅgam paradrohaṇi vikarmāni ca visarjayet //  
 nṛttam gitam krṣiḥ sevā vāṇijyam lavaṇakriyā //  
 dyūtakarmāyudhiyam ca na praśastāni karmas /  
 āyur vittān gṛhacchidram mamtrām oṣadhisāṅgamam //

AFTER 25:

pituh śataguṇam dānam sahasram mātūr ucyate /  
 bhaginiyām śatasahasram ca sodare dattam akṣayam //

AFTER 30:

agnihotri tapasvi ca rāṇe vā mriyate yadi /  
 agnihotram tapaś caiva tat sarvam dhaninām dhanam //

### Chapter IV

AFTER 10:

akārye vartamānā sā snehena na nivāritā /

AFTER 13:

śaucācāravihinasya samastā niṣphalāḥ kriyāḥ /

AFTER 18ab:

āyuṣyam harate bhartuh sā nārī narakam vrajet /

### **Chapter V**

AFTER 5ab:

pañcā 'pāne daśaikasmin ubhayoh sapta mṛttikāḥ /

### **Chapter VI**

AFTER 6ab:

tryahāt kevalavedas tu nirguṇo daśabhir dinaiḥ /

AFTER 6cd:

tathā h[ina]tamaś caiva ṣadahāḥ parikirtitāḥ /  
ye daśāhādyāḥ proktā varṇānām te yathākramam //

AFTER 7:

sūtake mṛtake caiva tathaiva mṛtasūtake /  
evam saṅghāta śaucānām pūrvaśaucena śuddhiyatı //

AFTER 17:

yajñeṣu prasavo yasya jāyete 'tha mriyeta vā /  
pūrvasaṅkalpitārthānām nāsaucam tatra vidyate //

AFTER 18:

evam guṇaviśeṣena sūtakam samudāhṛtam //  
āpadgatasya sarvasya sūtake 'pi na sūtakam /  
trividham sūtakam proktam marañam ca tathāvidham //  
ataḥ param pravakṣyāmi yogaśāstravinirṇayam /

### **Chapter VII**

AFTER 2:

maitri kṛpā mudopekṣā sarvaprāniṣv avasthitāḥ /  
brahmaṅlokam nayanty āśu tasmat sā dhāraṇāḥ smṛtā //

AFTER 6:

adhyatmaratir eva syad ātmakṛiḍas tathaiva ca //

\* \* \*

asam(āpt)o 'yam granthāḥ

Ms. J

## Chapter I

BEGINS:

śrīnivāsamahadeśikāya namaḥ

AFTER 1:

utpattim pralayañ caiva sthitim saṁhāram eva ca /  
sarvam ātmāni sampaśyan ātmā brahmaṇy avasthitāḥ //  
bhūtam bhavyam bhaviṣyāñ ca jagat sthāvaraṇāgamaṁ /  
purāṇam nyāyamimāṁsaṁdharmaśātraprayojanam //

## Chapter II

AFTER 6:

malam paryuṣito yasya mukhe so 'pi bhaven narāḥ /  
tasmāt sarvaprayatnena bhakṣayed dantadhāvanam //  
mr̥dekaṁ śirāḥ proktam dvābhyām nābhes tathopari /  
atas tu tisṛbhīḥ kāryam ṣaḍbhīḥ pādau tathaiva ca //

AFTER 10:

gunā [daśa] vana snānaparasya sādho  
rūpaṁ ca tejas ca balaṁ ca śauryam /  
āyuṣyam ārogym alolupatvam  
duḥsvapnanāśā ca dhṛti ca medhā //

AFTER 11:

āgneyam bhasmanā snānam avagāham tu vāruṇam /  
āpohiṣṭhe 'ti ca brāhmaṇam vāyavyam gorajah smṛtam //  
yat tu śātapavarsenā tat snānam divyam ucyate /  
pañca snānāni puṇyāni manuḥ svāyambhuvo 'bravīt //  
dhyāyen nārāyaṇam devam snānādiṣu ca karmasu /  
brahmaṇaṁ avāpnati naro na jāyate punaḥ //  
kaniṣṭhadēśīnyaṅguṣṭhamūlāny agraṁ karasya tu /  
prajāpatipitṛbrahmaṇadevatirthān anukramāt //

dānam pratigraham homo bhojanam balir eva ca /  
sāṅguṣṭhena sadā kāryam āsuram syāt tato 'nyathā //

AFTER 18ab:

kaḥ snātvā nācaren karma japaḥomādikam ca na //

AFTER 22ab:

devakāryasya sarvasya pūrvāhṇam tu viśiṣyate //

AFTER 39ab:

evam prakṣālyā gātrāṇi samyag ācamya śāstravit /  
tatas sammārjanam kuryād āpo hi ṣṭhādibhiḥ punaḥ /

AFTER 40:

gr̥hasthāśramapaddhatiḥ [*heading in the margin*].  
dhyātvā samarcayen nityam nārāyaṇam anāmayam /  
āṅgārakadine prāpte krṣṇapakṣe caturdaśi //  
tadā snātvā śubhe toyे kurvīta yamatarpaṇam /  
krṣṇapakṣe caturdaśyām yām kañcit saritaṁ prati //  
yamunāyām višeṣenā niyatās taripayed yamam /  
yamāya dharmarājāya mr̥tyave cāntakāya ca //  
vaivasvatāyā kālāya sarvabhūtakṣayā ca //  
audumbarāya dadhnāya nilāya paramesthine /  
vr̥kodarāya citrāya citraguptāya vai namaḥ //  
ekaikasya tilair miśrān dadyāt trīn udakāñjalin //  
yāvajjivakṛtām pāpām tatkṣaṇād eva naṣyati /  
vaiśākhyām paurṇāmāṣyām tu brāhmaṇān saptā pañca vā //  
tilān sauvarṇasāmyutān kr̥ṣṇān vā yadi vetaṛān /  
priyatām dharmarājō me yat tvām manasi vartate /  
[yāvajjivakṛtām pāpām tatkṣaṇād eva naṣyati //]

AFTER 42:

yathā mātaram āśritya sarve jīvanti jantavaḥ /  
tathā gr̥hastham āśritya sarve jīvanti bhikṣavaḥ /

AFTER 49ab:

sa gr̥hastha iti prokto na kāmakrodhadūṣitah //

**Chapter III**

AFTER 8:

paiśunyam anṛtam māyā kāmakrodhaṁ tathāpriyam /  
dveśam dambham paradrohaṁ vikarmāṇi vivarjayed //  
nr̥ttam gitāṁ kṛṣih sevā vāñijyam lavaṇakriyā /  
dyūtam karmāyudhiyam ca na praśastāni karmasu //

AFTER 20:

yathoktaṁ divase ūaucam ardhaṁ rātrau prakirtitam /  
tad ardham āture proktam evam adhvani samsthite //

AFTER 26:

pituh ūatagunam dānam sahasraṁ mātūr ucyate /  
bhaginiyāṁ ūatasāhasraṁ sodare dattam akṣayam //

AFTER 29:

agnihotraṇ tapaś caiva tat sarvam dhanināṁ dhanam /  
hṛitasvāhṛtaḍārāś ca ye vīprā deśaviplave //  
arthārtham abhigacchanti tebhyo dattam mahat phalam //

**Chapter IV**

AFTER 10:

akārye vartamānā sā snehena na nivāritā /

AFTER 17:

jive bhartari yā nārī upoṣya vratakāriṇī /  
āyuṣyam harate bhartuḥ sā nārī narakaṁ vrajet //

**Chapter V**

AFTER 7:

caturthī pañcamī cāpi trītyā mṛttikā samam /

**Chapter VI**

AFTER 6:

tathā hinatare caiva ūadahaṁ parikirtitam //  
ye daśāhādayaḥ proktāvaraṇānāṁ te yathākramam //

AFTER 7:

sūtake mṛtakē caiva tathaiva mṛtasūtake /  
evam saṅghātāśaucaṇāṁ pūrvāśaucena ūuddhyati //  
arvāg vācā nopa bhuktvā bhuñjate dattvā yo dvijah /  
evam ūividhasya viprasya daśāhaṁ sūtakam bhavet //

AFTER 10:

bhasmāntaram iti pāthāntaram /  
yajñeṣu prabhavo yasya jāyetātha mrte 'thavā /  
pūrvam saṅkalpitānāṁ tu nāśaucam tatra vidyate //

AFTER 18:

evaṅguṇavišeṣena sūtakam samudāhṛtam /  
svasthakāle tv idam sarvam sūtakam samudāhṛtam //

AFTER 19cd:

trividhaṁ sūtakam proktam maraṇam ca tathāvidham //  
nandāyām bhārgavadine caturdaśyām trijanmasu /  
eṣu śrāddham na kurvita gṛhi putradhanakṣayāt //  
yajñotsave vrate śrāddhe sūtake samupāgate /  
pūrvasāṅkalpitārtheṣu na doṣāḥ parikirtitāḥ //  
krtaśaucaṇimittatve dohanam maraṇam tathā /  
jñātiṇāṁ maraṇād eva dohanād dāhakasya tu //  
anyammaddhvād (?) daśāhāntaḥ ūuddhiḥ pūrvāhašeṣataḥ /  
dasāhagurunipātē tu ādravastropavāsinā //  
atite 'dye 'pi kartavyam pretakāryam yathāvidhi /  
pitṛpatnyām atitāyām māṭrya...d dvijottamāḥ //  
samvatsaravyatite 'pi trirātram aśucir bhavet /  
caturthe māsi nāriṇāṁ garbhasrāve caturdinam //  
jāte sadyomṛtasrāve kāthine bhaṁ tryahām bhavet /  
pitur daśāhaṁ mātūś ca putrajanmani saptamāt //  
jñātiṇāṁ saptame sapta dināny aşta tathāṣṭame /

tata ūrdhvam̄ daśāham̄ syāt tridinam̄ sodakeś api /  
 saṃsparśah̄ sarvadaivatyē daśāhāt sūtikeva ca //  
 kanyājanmani tadbhṛtā pitṛvyam̄ sūtako sutau (?) //  
 pitā pitāmahas tasya bhrātā caiva ṣaḍdināntikam /  
 agham̄ hi bhinnodarabhrātṛsutasya na vidyate //  
 daśāhābhyañtare bāle prāṇite tasya bāndhavaiḥ /  
 śavāśaucam̄ na kartavyam̄ sūtyāśaucam̄ vidhiyate //  
 daśāhāntar mṛte bāle pitā ṣaṣṭhadine śuciḥ /  
 daśāham̄ ced dvirātreṇa tatprabhātē tribhir dinaiḥ //  
 āśaṣṭhamāsād jñātinām̄ sadyaḥsnānena saṃsmṛtau /  
 dāhe ced atha ūrdhvam̄ tu dāhe tryahe tryaham̄ bhavet //  
 khanane hasta tañicau (?) vaikte tu tryaham̄ iṣyate /  
 saṃskārādinam̄ ārabhya śaucam̄ etad vidhiyate /  
 anupeta upeto vā mṛte garbhāṣṭame same //  
 brāhmaṇānām̄ sapindānām̄ daśarātram̄ agham̄ bhavet /  
 karṇāṁrtau sapindānām̄ tṛtyād vatsarād adhah //  
 sadyoniśabdavarṣat̄ prāk trirātram tv avivāhitah //  
 Śrivardhanalakṣmai namah / Hariḥ Om / Śubham astu / Dakṣasmṛtiḥ  
 samāptā /  
 Śrimati[bh�am?] Śrinivāsamahādeśikadivyamaṇipādukābh्याम  
 namah

**Ms. K****Chapter I**

BEGINS:

śrīgaṇeśāya namaḥ /

AFTER 11:

āśramānām̄ tu sarveśām̄ ānulomyam̄ na vidyate /

**Chapter II**

AFTER 12:

guṇā daśa paraṇ yasya sādhurūpaṁ ca taijasam /  
 balam̄ ca śaucam̄ āyuṣyam̄ arogitvam̄ alolupam̄ //  
 duḥṣvapnaghātam̄ ca tapo medhā snānād anantaram /  
 tāvad uktair atha sparśāc chudhyate śucitām iyāt //

AFTER 22ab:

devakāryasya sarvasya pūrvāhnām̄ tu vidhiyiyate /

**Chapter VI**

AFTER 6ab:

tryahāt kevalavedas tu vihino daśabhir dinaiḥ /  
 jaṁbhīdhānyam̄ tad ekāhāt tryahāc caiva kuśulakah /  
 anyathā daśarātreṇa yathāpi ca bahuśrutā //

AFTER 19cd:

sukhārthaśahito yaś tu sūtake na hi lipyate //

**Chapter VII**

AFTER 6:

maitrī dayā mudāpekṣā sarvaprāṇivyavasthitā /  
brahmaṇaṁ nayat� āśu dhātāraṇaṁ dhāraṇākriyā //

**Ms. L****Chapter I**

BEGINS:

śrīganeśāya namah /

**Chapter II**

AFTER 6:

mukhe paryuṣite nityaṁ bhavaty aprayato narah /  
tasmāt sarvaprayatnena bhakṣyaṁ yad dantadhāvanam //

AFTER 12:

ubhe sandhye tu snātavyaṁ brāhmaṇaiś ca grhāśritaiḥ /  
tisṛṣ्य api sandhyāsu snātavyaṁ ca tapasvinā //  
guṇā daśa snānaparasya sādho  
rūpañca tejaś ca balañca śauryam /  
āyuṣyam ārogynam alolupatvam  
duḥsvapnaghātaś ca tapaś ca medhā //

**Chapter III**

AFTER 19:

anāśramī na dhārayet chatropānahapādukam /  
etad dhāryamāṇasya brahmavām ca vinaśyati //

**Chapter IV**

AFTER 18:

tisraḥ kotyo 'rdhakoṭi ca yāni lomāni mānuṣe /  
tāvad varṣasahasrāṇi svargaloke mahiyate //

**Chapter VI**

AFTER 6ab:

tryahāt kevalavedas tu dvau hīnau daśabhir dinaiḥ //  
kumbhidhānyaka ekāham tryahāc caiva tathā pare /  
anyathā daśarātreṇa ye cāpi bahuśah śrutāḥ //

AFTER 16ab:

asthisañcayanād ūrdhvam aṅgasparśo vidhiyate //

AFTER 16cd:

daśāhāc chuddhyate vipro janmahānau svayoniṣu //  
saḍbhīs tribhir athaikena kṣatravīṭśūdrayoniṣu /

AFTER 19:

sukhārthaṁ sahitō jantuḥ sūtake na ca lipyate //

**Chapter VII**

AFTER 6:

maitri dayā mudopekṣā sarvaprāṇivyavasthitā /  
brahmaṇaṁ nayat yāśu dhātāraṁ dhāraṇās tv imāḥ //

AFTER 29:

athātaḥ saṁpravakṣyāmi saṁnyāśavidhim uttamam /  
saṁnyastam iti yo brūyat prāṇaiḥ kanṭhagatair api //  
trimśat tu trimśad apārā trimśat tu parataḥ parāt /  
sadyaḥsaṁnyasanād eva narakāt tārayet piṭṇ //

AFTER 32:

viparītaṁ brahmacaryam brahmā prāha prajāpatih //

AFTER 50:

balena rāṣṭrāṇi gṛhṇan sa śūro nocyate kila /  
bodhasya rūpamātram tu jñānaloko nirāmayam /  
ānandaikarasam nityam śabdāttitam vadāmy aham //  
nāham naiva na ca syād vaitad brahmabhāṣṇāḥ /  
īdrk kvāyam avasthāyām prāpnōti paramāṇ padam //  
kuksau tiṣṭhati yasyānnām yogābhāṣena jiryati /  
kulāny uddharate 'py evam daśa pūrvān daśāparān //  
yogam abhyasyamānasya dhruvāḥ kaścid upadravaḥ /  
vidyā vā yadi vā 'vidyā śaraṇam tu janārddanam //  
dakṣe śāstraṁ purā proktam āśramapratipādanam /  
adhiyante tu ye vīprās te yanty amaralokatām //  
avamānena yo dadyād gṛhṇīyād vā pratigraham /  
tāv ubhau narake magnau vaseṭām śaradām śatam //  
praśnapūrvam tu yo dadyād brāhmaṇāya pratigraham /  
sa pūrvam narakaṁ yāti brāhmaṇas tad anantaram //  
dānāni bahumānibhyo guṇavadbhyaḥ prayacchat /  
sa tu pretya phalaṁ labdhvā putrapautraiḥ sahāsnute //  
kṣantiḥ spṛhā dayā satyam dānam śilām tapaḥ śrutam /  
etad aṣṭāngam uddiṣṭam paramāṇ pātralakṣaṇam //  
yogaś tapo dayā dānam dharmāḥ satyam gṛhṇā damaḥ /  
vidyā vinayam āstikyam etad brāhmaṇalakṣaṇam //  
vasiṣṭhaḥ vaiśākhapaurṇamāsyām tu brāhmaṇān sapta pañca vā /  
kṣaudrayuktaiś tilaiḥ krṣṇair vācayed athavetaraiḥ //  
priyatām dharmaṇājeti yad vā manasi vartate /  
yāvaj jivakṛtam pāpam tatkaṣṇād eva naṣyati //  
samsāraviṣayāsaktāḥ brahmāham iti vādinah /  
brahmakarmobhayaḥ brahṛṣṭas tam tyajed antajam yathā /

**KŪRMAPURĀNE API:**

mūlaphalair vāpi yaḥ kuryān<sup>1</sup> nirdhano dvijah /  
tilodakais tarpayed vāpi<sup>2</sup> piṭṇ snātvā samāhitāḥ //

1. The *Kurma Purāṇa*, crit. ed. by A. Swarup Gupta, Varanasi, All-India Kashiraj Trust, II, 22, 86 ab: api mūlair phalair vāpi prakuryān.

2. *ibidem*, cd: vā.

## HĀRITO 'PI:

api mūlaphalair vāpi tathāpy udakatarpaṇaiḥ //  
avidyamāne kurvīta na tu prāptam vilāṅghayet //

## VĀRĀHAḥ:

tatrāpy asāmarthyayutah karāgrāgrasthitāṁs<sup>3</sup> tilān /  
pranamya dvijavaryebhyo dadyād uddiśya vai pitṛn<sup>4</sup> //  
tilaiḥ saptāstabhīr vāpi samavetām jalāñjalīn /  
bhaktitāś ca<sup>5</sup> samuddiśya pitṛn dadyāt samāhitāḥ<sup>6</sup> //  
yataḥ kutaścīt samprāpya gobhyo vāpi gavādikam<sup>7</sup> /  
pitṛn uddiśya virebhyo dadyāc chraddhāsamavitah //  
sarvābhāve vanam gatvā kacchamūlapradarśakah<sup>8</sup> /  
sūryādilokapālānām uccais tat pathed budhah<sup>9</sup> //  
tr̄pyantu baktyā pitaro mayeto kṛtau bhujau<sup>10</sup> vartmanī mārutasya /  
ity etat kathitām sarvapitrbhaktiparāyanāḥ //  
yah karoti kṛtam tena śrāddham bhavati vai dvijah /  
parādhināḥ pravāsiyo nirdhano vāpi mānavah //  
manasā bhāvayuktena śrāddham dadyāt tilodakam / iti /

## AFTER COLOPHON 1:

śubham astu śrīrāmāya namaḥ /  
śribhavāniśāṅkarābhyaṁ namaḥ /  
saṃvat 1810 jyeṣṭhamāse śuklapakṣe pañca...

- 
3. The *Varāha Mahāpurāṇa*, ed. with Introduction, Verse Index and detailed Contents in English and Sanskrit, by K.V. Sarma, New Delhi, Meharchand Lachhmandas, 1984, 13, 54b: karair grhyāsitāṁs.  
 4. *ibidem*, 54cd: dvijamulkyāya kasmaicid api dāsyati.  
 5. *ibidem*, 55c: bhaktinamnah.  
 6. *ibidem*, 55d: yo 'smākam sampradāsyati.  
 7. *ibidem*, 56b: gavāhnikam.  
 8. *ibidem*, 57b: kakṣamūla.  
 9. *ibidem*, 57d: idam uccaiḥ pathisyatī.  
 10. *ibidem*, 58d: mayaitau bhujau tatau.

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